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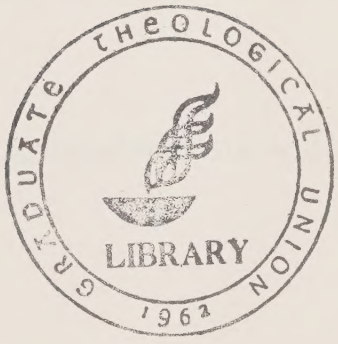

PACIFIC SCHOOL OF RELIGION

Berkeley, California

C O N T E N T S

FOR THE DEGREE OF BACHELOR OF DIVINITY

Christ and Christianity. A Study in Divergencies

Paul Brinkman, Jr.

A Program for Acquainting Teachers and Early Adolescents with the Characters who Introduced Christianity into Asia

Linden Seymour Dodson

Song of Deborah
In the Light of Linguistic, Historical, and Archaeological Analysis

Abram Setsuzoh Kotsuji

New Ways in Education: A Study of the Project Method

Eva B. Maxwell

The Rise and Development of Internationalism and Its Relation to Christianity

Sumile Morishita

CHRIST AND CHRISTIANITY.

A
STUDY IN
DIVERGENCIES.

BY PAUL BRINKMAN JR.

PACIFIC SCHOOL OF RELIGION.

MARCH, 1930.

John Wright Buckham.
Professor of the Philosophy of Religion and
Christian Theology.

CHRIST AND CHRISTIANITY.

by

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CONTENTS.

		Page.
PREFACE.....		I
PART I.	INTRODUCTORY SURVEY OF THE PRESENT STATUS OF WESTERN CIVILIZATION. A CRITICAL INTERPRETATION OF THE SITUATION.....	5
I.	Two Age-old Conflicting Views of Life.....	5
II.	Whither Civilization? The Direction and Trend--What Some Leading Thinkers Have to Say.....	9
PART II.	A STUDY OF PARTICULAR SITUATIONS IN THE PRESENT STATUS OF CIVILIZATION RELATIVE TO CHRISTIANITY.....	I6
I.	Money-mindedness, the Supreme Emblem of Selfishness, and Some of Its Social Effects....	I7
(I)	The creation of Gross Social Inequalities Within the Realm of Personality.....	2I

---------o---------

(II) The Creation of a Hierarchy of Imperialisms with an Equal Loss in Moral Autonomy..... 22

(III) The Increase of Bitterness and Strife..... 31

(IV) The Growth of Materialism..... 35

2. Nationalism and War..... 38

3. Present-day Intolerance..... 47

4. The Race Problem..... 58

5. Capital Punishment..... 66

PART III. HAS CHRISTIANITY ANY PECULIAR GENIUS FOR THE SOLUTION OF SOCIAL MALADJUSTMENTS. A PHILOSOPHICAL INTERPRETATION OF THE SITUATION FROM THE HISTORICAL PERSPECTIVE AND METHOD..... 71

I. The Peculiar Character of Christianity..... 71

II. Is Our Progress Real or Phenomenal? Is Our Civilization Based Upon an Off-Center Scale of Values?..... 80

--------o--------

III. "God for our Christianity", or "Christianity for God". The Difference between 'Appearing Right' and 'Being Right'..... 85

IV. The Crucial Problem of Adjusting the Spiritual Dynamics of Christianity to Contemporary Human Life..... 93

BIBLIOGRAPHY..... 98

APPENDIX..... IOO.

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CHRIST AND CHRISTIANITY

A STUDY IN DIVERGENCIES.

"Now if any man have not the Spirit of Christ, he is none of his."

"Wherein in time past ye walked according to the course of this world, according to the prince of the air."

"And the children of the kingdom shall be cast out..."

* * * * * *

PREFACE.

It is in the purpose of this thesis to reveal and to emphasize some of the outstanding differences between the life and teachings of Jesus and organized Christianity. No implications are made to the effect that this great religion has been a failure. And the writer is fully aware of its many enemies who are all too quick

to make such a judgment. In defense against this condemnatory pronouncement, it is safe to say that Christianity has not yet been really tried. However, this thesis does not eulogize the non-essential accretions, the perversions, and the anti-Christian attitudes with which Christianity has long been associated. It is because there is such a widespread lack of discrimination in this matter that this thesis is written.

Just what the prevailing ' Zeitgeist ' of contemporary Christianity is, perhaps, becomes one of the deepest questions of our day. Today, even as in the day of Jesus, people find it easier to ' discern the face of the sky' than to 'discern the signs of the times.' The writer does not wish to be misunderstood in the use of these words as being a religious fanatic of "The Lord's Day" -- nothing of the sort. Nevertheless, in sincere respect to our question, (Zeitgeist) the present age finds it nearly as difficult to "discern between their right hand and their left hand.." as did Nineveh of Jonah's day. And it certainly would not be going too far to say that a revolution in life values is a very much needed thing so that this generation could say with

Count Leo Tolstoy after conversion that " the direction of my life, my desires became different: what was good and bad changed places." Jesus called the generation of his day "wicked and adulterous", and had to stand alone, one against the whole field. Most people today would not be surprised to hear Jesus, if he should come back again, say about the religion which bears his name, "If this is Christianity, then I am no Christian." This phrase is familiar to most of us by now.

Nearly every great civilization of the past has gone to its doom unaware of its destructive forces. Grave dangers were usually overlooked in the face of high and easy optimism. The following words from the Book of Micah typify this situation well:

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps...." Micah iii:II.

Prosperity together with its soft optimism is often civilization's worst enemy--after eating and drinking he rises up to play--he forgets God. The toils and labors of previous generations are consumed upon its own selfish desires. The usual fate of the third generation

which inherits the fortunes of its grandparents is quite familiar to all of us. And it is not without ground that these words of St. Paul can be repeated with respect to certain dangerous trends in our own generation: "For the mystery of iniquity doth already work..." Thess: ii; 7. This may all sound to the tune of ' doom' , however, history is full of the crash and tumble of empires.

In connection with the materials, the thoughts and the ideas of this thesis, Emerson's words will give some light: " A certain awkwardness marks the use of borrowed thoughts; but as soon as we have learned what to do with them they become our own. Thus all originality is relative."

Paul Brinkman, Jr.

March 24, 1930.

PART I.

INTRODUCTORY SURVEY OF THE PRESENT STATUS OF WESTERN CIVILIZATION. A CRITICAL INTERPRETATION OF THE SITUATION.

*

MOTTO

(All history is the history of the spirit)
"Alle Geschichte, Geistesgeschichte ist"

I

Two Age-old Conflicting Views of Life.

Perhaps all of the great achievements of man can be diréctly attributed to potential dynamics of the Eternal Spirit. "For it was by him", writes St. Paul, " that all things were created both in heaven and on earth, both seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by him and for him; he is prior to all and all coheres in him." Col. 1: I6. And it is with

this ultimate reality of the universe underlying all external manifestations with wnich this thesis is chiefly concerned. When spring comes, the multitudinous forms of nature burst forth into life. And wnen this unseen life-giving force recedes in the winter, only the dead forms are left. What we have to deal with in the concrete are merely paterns and organizations for the expression of life. Taking this as an analogy into the moral realm of the spirit and the various forms of society, our study becomes a little clearer. If there is any taint of dualism traceable here, it should be taken in the sense of spiritual perversion rather than as two opposing forces. For an example, the following description will make this position obvious:

> "Much of our contemporary Christianity is not making the people better, but worse. It accentuates bitterness, brings out meanness, sometimes ignorance and bigotry, divides those who might else be brotherly, and lapses from its nigh possibilities into a force for spiritual deterioration and decay. But it is that because it is not really Christian." *

Very much like electricity, the spiritual dynamics of religion can work for ill or good to man. Perhaps a greater part of history must be given over to the harm-

* (Adventurous Religion. Page 267. Fosdick.)

ful perversions of religion, as for example, "The Wars of Religion". A short-circuit in the current can burn up a whole culture. And the real power can be dissipated by resistences long before it reaches fulfillment. Thus we can understand why the actual dynamics of Christianity come to naught, especially when we contemplate the excessive ritualisms, creeds, and other non-vital elements often substituted for Christianity. However, it is true that the more power man becomes possessor of, the more he is tempted to abuse it and this brings us immediately to the two age-old views of life--e.g., optimism and pessimism. And this is only natural. Like Sisyphus of Greek myth, civilization rolls its stones of accomplishment up the steep slopes of adversity only to let them slip just within reach of the top. And the process seems to go on and on. Is it any wonder then that some are want to say that the whole business is a bad mess and others that the situation is hopeful?

The optimist likes the company of hopeful spirits who believe with him that a new era of prosperity is about to dawn--"rejoice and be exceeding glad.." On the other hand, the pessimist is prone to shake his head

over a world out of joint and lament the loss of the "good old days". An army of both classes has been produced by our present social order. It is only logical, owing to social custom, that the optimist is bid a better chance since his voice conforms to the tune of prosperity. The pessimist fairs not so well. No civilization wishes to be disturbed from its self-complacency by contrary winds! One can imagine what place the pessimist had during the building of the Great Pyramide of Egypt? Nevertheless, as it was, the Pyramide proved to be a futile waste of energy and the voice of the pessimist finds expression in the appeal of time. And the optimist cannot say that history offers him a cushion to lie down on. Yet, neither optimist nor pessimist seem to be quite true to the facts. Both are inclined to be a little extreme from the actual point. They exaggerate, perhaps, both in equal and opposite directions. Without any compromise the position taken in this thesis is one of optimistic-pessimism with reference to the present status of Christendom.

MOTTO

"The more things improve, the louder become the exclamations about their badness." Herbert Spencer.
"You wonder why Christianity makes such slow progress among us," speaks an Oriental. "I will tell you why. It is because you are not like your Christ."

II

Whither Civilization? The Direction and Trend--What Some Leading Thinkers Have To Say.

Dr. Jon Alfred Mjoen in his lecture on "The Rise and Fall of Nations" * attributes everything, as it were, to eugenics. If a nation falls it is because the stock has been degenerated by the mixing in of inferior blood. Important as this well-known argument may be, it fails to take into consideration the whole story. The 'blind-spot' in man's way of seeing things has played its toll of havoc as the situation in the World War witnesses through propaganda. The average newspaper reporter sees things only in terms of newspaper stereotypes. What doesn't fit into that, he will not see. With this in mind, let us go to sources other

* (The Californian. U.C. newspaper. March 1930)

than the one given by Dr. Mjoen, in order to understand present social maladjustments and for the purposes of this thesis, the spiritual source is taken as the ultimate. The great issue today seems to be between materialism and spiritualism with reference to explaining the universe. The difference between them is tremendous. The former attributes the creation of the universe to the atom; the latter, to the Eternal Spirit. If we say that matter is the final absolute, freedom, moral choice, and purpose must go. Fatalism and determinism follow the materialistic conception. Of this mind Oswald Spengler is typical. He scoffs at mans' endeavors to better his conditions. He asserts that civilizations grow and die as organisms do; and that neither science nor philosophy can change the fate that produces and destroys them. * This view would not give warrent to the writing of a treatise like this. And if pessimism appears to dominate in this writing, it is because the other view of life has been taken. It is here that grounds for criticism can be found. Man is the master of his fate to a large degree. While the universe

* An Outline of Our Civilization. Page. 352--vol. v.

can be explained somewhat upon the mechanistic basis it still remaines that there is purpose behind the mechanism. And it is relative to this purpose and to mans' orientation thereto, that we direct our thought.

Generally, criticism is in danger of the 'blind-spot' as mention has been made. The same holds true of much of the widespread criticism made upon Christianity. Dean Inge, in one of his recent articles in a current magazine, sees that much of this criticism is unfair and even foul. Indifference, however, may be said to be guilty of worse than this. In the words of President Hyde: "Indifference is the largest factor, though not the ugliest form in the production of evil".* No long ago, after statisticians gave 576,000,000 as the number of Christians in the world, a secular journal remarked, "We sometimes have our hours of depression when we wonder where they live..."** Surely the situation calls for a mind of battle, however, without carnal weapons. To remain indifferent to the great evils of our generation would make one an ally to the forces of destruction. "He that gathereth not with me, scattereth", says Jesus.

*(The Social Principles of Jesus. W. Rauschenbusch. 154)
**(Adventurous Religion. Fosdick, Harry Emerson.)

"Society today," says Sherwood Eddy," seems to be semi-pagan, while organized religion lacks the spiritual dynamic to transform it. Our social order is characterized by gross inequality of privilege; vast wealth unshared, side by side with poverty unrelieved; flagrant luxury and waste confronted by unemployment, poverty, and want; costly homes and resorts for the rich, and reeking slums and disgraceful housing conditions for the poor.

"Our present order results in a world of strife; between contending nations each one of which is a law unto itself in an international anarchy leading periodically to overt war." *

And Gustave Le Bon, tells us in his book "The World Unbalanced" that the great national powers of the world never hated one another as bitterly as they do now, these years after the World War. This does not sound like any paradise for the optimist to recline himself in. To be sure, the presentation of such a situation would even cause many optimists to laugh. Regardless of this, however, the facts are before us. And some of them are quite serious, to say the least.

Well, for one thing, there is a subtle tendency for Christianity to fall beneath itself--a half-hearted and mediocre position and that with an air of self-satisfaction. Did not our Lord tell us that the kingdom of heaven is like a little leaven which will leaven the whole world? But he also was most concerned about another leaven, which he called the ' leaven of the Pharisees' and which he knew to be more versatile and

*(Religion and Social Justice. Sherwood Eddy. Page 5.)

aggressive than his disciples knew. It is present today. Is there any real reason for people saying that Christianity is a religion which is effective only in time of peace? It seems to sanction "armed peace"? And when war breaks out, it forgets peace? What Christianity professes to believe in and what it really lives by might incur upon itself this injunction, made by Jesus, himself: "Why call ye me Lord, Lord, and do not the things I command ye?" Christianity seems to do many wonderful works in the name of Jesus, but what about the spirit of Jesus? To be sure, as somebody has put it, "I can see the steady gain of man", progress must be noted. It is questionable whether our progress is amelioration or not. Externally, it is safe to say progress has been made. It is quite common to rationalize one's postion by falling back upon the idea that amelioration is inevitable by virtue of the unlimited potentialities for growth and development as found in the doctrine of evolution. This notion is false, in one direction, anyway. This physical world will some day "wax old as doth an old garment" and it is a question whether man will grasp the light in time. "All the

world is a stage, and every man is an actor", may be true. It remains to be seen whether man will find the real plot of this play before the stage-setting is taken away? The Divine Purpose will win ultimately, possibly in this world, but certainly in the next. Let us see what some of our modern thinkers have to say about the destiny of our civilization:

"Shortly before his death, Dr. G. Stanley Hall wrote: 'Not since the fall of the Roman Empire, or at least since the Thirty-Years' War, which swept away one-third of the population of Europe, has the Western World faced so many troubles or had so many prophets of disaster as at present.' Dean Inge asserts his belief that: 'We are witnessing the suicide of a social order, and our descendants will marvel at our madness.' George Santayana, formerly Professor of Philosophy at Harvard, says: 'Civilization is perhaps approaching one of those long winters that overtake it from time to time.' Mr. H.G. Wells, who no doubt has a sweeping perspective of history, says: 'Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time or in fifty years' time. It is sinking now.' (Perhaps this is his reaction from the World War and from the present disintegration of the British Empire?) Ferreror, one of the greatest of modern historians, says: 'We are traveling, therefore, step by step back toward paganism.' Benjamin Kida blundtly says: 'The civilization of the West is as yet scarecely more than glorified savagery.' In addressing the annual dinner of the Chamber of Commerce of the State of New York, President Nicholas Murray Butler, of Columbia University, said: 'And, gentlemen, do not forget that it is perfectly possible to destroy civilization. Civilization has been destroyed before, and it has taken a thousand years to repair the damage done in a generation or two.' (The Temple

of Diana, at Ephesus, one of the seven wonders of the world and which took long years in the making, was destroyed over night by a youth throwing a torch into its portals in order to make his name famous.) (Is this not what President Butler is saying?) Glenn Frank, recently editor of the Century Magazine and now President of the University of Wisconsin, writes: 'I believe that we shall inevitably enter a new dark ages, a period in which civilized values will go into decline and the race be thrust back into the precarious existence of its primitive ancestors, unless we begin with a decent promptness to remove the legitimate grounds of these fears.' Professor McDougall of Harvard University, begins his book, (Is America Safe for Democracy?) with these words: 'As I watch the American nation speeding gaily, with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind.'"* This catalogue could be continued and it is possible to catalogue as many or more testimonies from the optimistic side. Perhaps that would be a good thing to do in order to secure a better balance. To many folks these testimonies would sound fantastic, pessimistic, unpatriotic, and even preposterous. Perhaps we do not understand the workings of history yet? But King Louise XIV was not a fool when he said upon his death-bed "..after us the deluge.." He spoke in conformity to the law of action and reaction. He knew that conditions had been produced through his vices and indulgences to cause a revolution. Nearer at hand we have Dr. C.A. Koifoid, a leading scientist today, who said in an address to a group of young people, "... the underming of moral factor to make our civilization fall as flat as the Roman Empire". He carried his argument over from the scientific realm in which he referred to certain paterns in nature which could be entirely broken up by introducing some strange and hostile element. Thus may the patern of a civilized order be undermined by the prevalence of a strange and hostile influence. And the fall of a civilization need not be understood to be a great cataclysmic disaster; it may be a slow disintegration.

* Danger Zones of The Social Order. Kirby Page. Pages 6,7,8.

PART - II

A Study of Particular Situations in the Present Status of Civilization relative to Christianity.

"All things have two handles: beware of the wrong one."
"..you cannot serve both God and Mammon." Matt. vi:24
"For the passion of the flesh is against the Spirit, and the passion of the Spirit against the flesh--the two are at issue...." Gal. v: I7.

In this section of the thesis the study presents some of the particular situations in which organized Christianity vilates the Spirit of Jesus. One need merely to tap the average Christian upon these matters in order to learn how great is the difference between him and the Mind of Christ. The widespread indifference of Christianity to some of the crying evils of our time would be enough to stimulate the writing of this thesis and many more. The tone of popular Christianity has been voiced by a

lay leader of a men's class in a large city church where industrial problems were not allowed to be discussed when he said: "...the situation in the United States is all right--ninety-eight per cent right." With this in mind, let us then examine, in a rather cursory manner, " the situation in the United States"

SYMBOLICAL MOTTO.

"As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall." Bede. P. 6327 'Literature of the World', under Gibbon.

"For where your treasure lies, your heart will lie too." Matt. vi: 21.

"(pagans make all that their aim in life.)" Matt. vi: 32.

MONEY-MINDEDNESS, THE SUPREME EMBLEM OF SELFISHNESS, AND SOME OF ITS SOCIAL EFFECTS.

(Prefatory Key.)

When Bishop Gore said, "What I am complaining of is--not that commercial and social selfishness exists in the world, or even that it appears to dominate in society; but that its profound antagonism to the spirit of Christ is not recognized--that there is not among us anything that can be called an adequate conception of what Christ-

ian morality means," he was not far from the truth. It is in this light that the problem is to be delt with. The value of money in connection with its service to man is fully recognized, just as Bishop Gore has stated. Perhaps the following words from John Ruskin will help to emphasize the outstanding characteristic of the money-mind:

> "....this golden image, high by measureless cubits, set up where your green fields of England are furnace-burned into the likeness of the plain of Dura: the idol forbidden to us, first of all idols, by our own Master and faith....continue to make that forbidden deity your principle one, and...catastropher will come...."

And the truth of this has been long since made obvious through subsequent history and perhaps today we are witnessing the decay of the British Empire, perhaps, directly due to this cause. I suppose nearly every great civilization stands at the cross-roads of rise or fall in this issue. The following article makes this a real challenge:

> "At New Haven, Connecticut, March I7, I928, Dr. Fosdick speaking in Battell Chapel, Yale University asserted that there are two important philosophies of life upon the nation's choice of which depends largely the future of the world in the next few generations.
>
> These philosophies, which he described as fundamental attitudes, are the ' grab-bag' philosophy and the

First reference. Ruskin's Essays. Modern Student's Library.
Second " . The New York Times. March 24, I928

philosophy which accepts life's good things as a heritage which must be lived up to and which urges us to make our lives part payment of a debt which cannot be paid, he said.

The nation, for example, might say, 'The world is my oyster. We are lucky. Never was a people in so strategic a position to seize the desirable prizes of the earth. We have our feet in the trough, now watch us eat. Or the nation might say, we have a very great heritage. No folk ever had such an opportunity. A marvelous tradition has been intrusted to us; we ought to live up to it. The future of mankind depends on which of these two things we say.'" (New York Times)

Again, the peril of this 'grab-bag' conception of life can be clearly seen in these words from Walter Rauschenbusch:

"Plainly Jesus felt that the acquisitive instinct, like the sex instinct, easily breaks bounds and becomes ravenous; there is even less natural limit to it. It absorbs the energies of intellect and will. As with the rich fool, the horizon of life is filled with chances to make the pile grow bigger. Life seems to consist of money, and the problems of money. People are valued according to that standard. Marriages are arranged for it. Politics is run for it. Wars are begun for it. Creative artistic and intellectual impulses are shouldered aside, fall asleep, or die of ination. Property is intended to secure freedom of action and self-development; in fact, it often chains men and clips their wings. This is what Jesus calls ' the deceitfulness of riches' and 'the darkening of the inner eye'". *

And when we multiply this individual case into national dimension, the situation grows to appalling danger. And we can with ease point to the master iniquities of the social order as being directly caused

* (The Social Principles of Jesus. Walter Rauschenbusch.) Page 124.

by this type of mind. Listen to this rather blunt confession made by Mr. Sherwood Eddy, in connection with this trait or attitude in Christendom:

"But I saw that there would be much more opposition from professing Christians if I preached a gospel of social justice, than there ever had been from so-called 'heathen' nations in calling them to turn from their idols. Indeed, Mammon is a much more potent idol, it is more cruel, smeared with more human blood, than Kali of Siva. They sacrifice goats to Kali and we shudder; we sacrifice men to mammon and justify our 'rights'. In simple fact, though they are not worthy of mention, I have met with more opposition and misrepresentation, ten times over in Christian American, than I ever met in fifteen years in India, or in repeated visits to China, Turkey or Russia." (Page 93, 'Religion and Social Justice' Pamphlet.)

And Jesus, himself found, perhaps his most formidable enemy in the Pharisees who " were lovers of money". They scoffed at him. Is it any wonder that Jesus had more to say about money than about any other subject whatsoever? He fully realized that the money-mind meant the doom of the spiritual values of any character. Consider the following incident in comparison to what the average Christian would think:

"Remember, my Francois, " said his Grandmother to him on a certain occasion, " that you are never to sacrifice on the altar of Baal." ?

From my own experience, at least, I have found the reactions of Christian ministers at times totally indifferent to such a challenge. What a spotted history

the Christian ministry has in its many and frequent concessions to Mammon. In the name of Jesus, preachers have sanctioned exploitation of personality for the sake of wealth and some the early history of our own Virginia and other states runs red with blood, party due to the fact that Christianity was made a ' boon companion' to wealth rather than to persons. And that we have fully extricated ourselves from this sort of thing today is most doubtful. There are four outstanding social results that have been produced by this system and we would do well to note them briefly.

(I) The Creation of Gross Social Inequalities Within the Realm of Personality.)

That there are great differences among individuals, races, and nations is an obvious fact and is not to be disapproved of as being a bad thing. What we are concerned with, however, is the artificial and inhuman inequalities which have been developed between men to such a degree that they cannot find opportunity to grow into strong character. And one need not go far afield in order to find folks passionately supporting the right to make money in order to ' get on '. Perhaps, as none other,

John Ruskin has grasped the situation in the following statements of his: (he is writing about the 'Goddess of Getting-on')

> "For, observe, while to one family this deity is indeed the Goddess of Getting-on, to a thousand families she is the Goddess of not Getting-on. "Nay! you say, " they have all their chance." Yes, so has every one in a lottery, but there must always be the same number of blanks. "Ah! but in lottery it is not skill and intelligence which take the lead, but blind chance." What then! do you think the old practice, that " they should take who have the power, and they should keep who can," is less iniquitous, when the power has become power of brains instead of fist? and that, though we may not take advantage of a child's or woman's weakness, we may of a man's foolishness?"

It appears here that the form of force is the question. But that the strong still squeeze the weak as they would a cluster of graps into their cup to drink is a colossal fact today. Let it not be understood that this thesis is partial towards one class or another. It is the state or quality of character wnich permits such a condition in the affairs of man. It has often proved that the weak man on becoming strong has resorted to the same thing. The quality remaines the same regardless of external circumstance.

Ruskin's Essays. Scribner's 'The Modern Student's Library'

The unseen reality behind ephemeral appearances which is the final source of urge in human conduct should be the point on which to focus our attention. Thus the general outward paraphernalia of a civilization may become highly developed while the motive thereof may remain essentially pagan. And when Adam Smith tells us that:

> "..the accommodation of the most common artificer or day-laborer in a civilized and thriving country vastly exceeds that of many an African king, the absolute master of the livers and liberties of ten thousand naked savages.," *

we must agree, to be sure, at least upon superficial grounds. Still, in spite of these tremendous gains which shine to good advantage, St. Paul's meaning cannot be overlooked when he says: "I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it." (Cor. xiii: 3.) Our whole commerical system may merely be a Roman Galley on a large scale and camouflaged by such slogans as 'prosperity' 'liberty' and the rest. Then again, facts about present conditions will bear us out to another side of this question, namely that there are business men today who control the destinies of far more people than medieval kings ever thought of doing. The materialism of the money-

* Reference: An Outline of Our Civilization, Vol. 5.

mind has subjugated to property the real worth of man so that we have it, "Man was made for property, rather than property for man." With respect to this matter, the following statement, singular as it may seem, organized Christianity has to confess its truth and perhaps with no little shame:

> "The primitive Christian teaching about property was based on a conception of 'stewardship' or service, but perhaps no pimitive Christian principle has been so flagrantly neglected as this. As a result property right is today being called drastically inquestion by powerful forces which often disclaim any connection with Christianity." *

While there is a very strong sentiment against ' holding all things in common' as Lucian has put it, no one can deny that the early Christian Church put just this sort of thing into practice, however under the right spirit.

> "We have everything in common except our wives....Each one freely brings his offering to relieve the poor, the sick, orphans, widows, travelers and prisoners. We love one another; we are brothers." Tertullian. **

And we might recall that Cyprian, a typical Christian of

* Reference: An Outline of Our Civilization, Volume V.

** Religion and Social Justice. Sherwood Eddy. Page 25.

These earlier days of Christianity, sold all that he had and followed Jesus. The sad thing about most of our criticism to this sort of conduct is that it places the empnasis upon the manner or metnod of self-denial rather than upon the motive which prompted this self-denial. And thus do we as Christians defend and bolster up our self-complacent condition. That there is still a great need for this quality of spirit, the following statistics will show. And when we consider them for a wnile, these words from Theodore Roosevelt will sound quite true:

> "This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in."

There are in the United States alone, 24,000 millionaries. Does that mean prosperity? On the contrary, it means that there are one half of the heads of families earning less than $1,500 a year, wnile millions fall below $1,200 a year which is hardly a health and comfort wage. I hold that it is impossible for a man to rich without doing injury to his fellowmen. Secretary of Labor, James Davis recently said: "No country can be considered Uptopian when 86% of its people are poor."

References: The Economic Status of the Wage Earner in New York and Other Cities and States and the Cost of Living in Twelve Industrial Cities. From a Kirby Page. "The Berkeley Gazette." Appendix.

(Jesus or Christianity. Kirby Page. Page 70 pamphlet.)

To the Oriental and the European this would sound like a lie, but when this is viewed in the light of relativity the truth appears. The average expense for maintaining a family in the United States ranges from $I,44I.96 to $I,659.84 which sum of money would make a man rich in China or India. The status of the poor man as compared to the poor man of these other countries is much higher, perhaps; but the status of the poor man in the country compared to the vast amount of wealth at his door, may be said to be relatively poorer than his foreign neighbor.

Again, this situation must be thought of in terms other than dollars. For the lack of dollars or the lack of justice and mercy behind the dollar means for many people, sickness, ruined family life and character, and ignorance. Children are sent to work in factories long hours with small wages under conditions which practically nips the buds of their personalities before they are able to realize its real awfulness; city officials can be found reaping profits from the bodies of women who are unable to maintain themselves otherwise; families are compelled to live in hovels where modesty and purity is next to impossible; men have to sell their labor to

big commercial enterprises for starvation wages until such men as Carlyle are caused to exclaim:

> "It is not because of his toils that I lament for the poor. We must all toil...but what I do mourn over is, that the lamp of his soul should go out."

The catalogue could be continued, but it is also to be noted that vice and crime is perhaps ones of the most serious by-products of our present economic order. And about this question Mr. Mark O. Prentiss has remarked: "Today the greatest outstanding menace in America is crime. I am not an alarmist when I boldly state that crime in this country is overwhelming the people and confounding the police."

And the Chinese proverb "..crime begins in poverty" is all very clear. When we read that there were 222 homicides in Chicago during 1918, 30,117 arrests in one year in New York City; 11,000 murders in the United States during 1924; 1,000,000 addicts to narcotics at almost any given time in this country; and 1,223,125 in 1923 ended with 165, 139 divorces, we might know that there is something ' rotten in ' our civilization.

References: Prostitution in the United States, p. 38.
Social and Moral Dangers, p.65. K. Page.

Recent newspaper articles tell us that business men in Chicago are raising large sums of money to fight crime. Again, the Bureau of Social Hygiene arrives at a conservative figure when it puts an estimate of about 200,000 women in the regular army of prostitution. * (Reference on preceding page.) "Out of 700,000 males reaching maturity yearly, it is stated that 450,000 are infected."

[One is inclined, at this point, to believe what Dr. Mjoen, already referred to in former pages, to be right.]

From a recent letter, dated January 25, 1930, a friend of mine tells me the following:

"In my personal statistics, I have found this. I visited fifty rooming houses and hotels which were within my reach. Half of these were wide-open. I usually was placed in the waiting room where the girls would come. I passed as a customer in order to get my information. I had to be kind to them by promising them to return and by giving them tips.

"These girls give fifty per cent of their earnings to the land ladies. Most of these girls are under twenty-five years of age and belong to Anglo-Saxon blood. They are good looking. 70% told me that they were 'two-way' girls, because about 80% of the customers demands this sort of sex perversion. They also told me that about 40% of the males who visited them were sex perverts as well.

"The land ladies will not hire the ' one-way' girl, simply because these hardly make expenses. When I asked them how they became perverts, they told me how young ' shieks' took them into automobiles and drugged them and then pulled them ' down'. A few told me that the boys who were in France during the World War acquired these sexual habits and then brought them over here.

"There were brilliant university girls among these number. And about I5% of them were high school girls." Page 67, "Danger Zones of the Social Order" Kirby Page.

(Correction of reference: - "Danger Zones of the Social Order" Kirby Page. Page 67.)

From this last excerpt, one can more easily see how the foregoing statistics are possible. That the money-mind with its devaluation of spiritual worth as set over against material values is directly responsible in a very marked degree for much of our present crime would be difficult to deny.

(II) The Creation of a Hierarchy of Imperialisms which "Exercise Lordships" over multitudes of People to the effect of a widespread loss in Moral Autonomy.

Perhaps the United States is the greatest empire in the world today. Its dollars have out into all the world to bring many peoples into subjection. I just heard a description given by Dr. Robert E. Speer, on Sunday morning, March, I6, I930 of the way our California 'Sunkist' oranges and California olives have utterly destroyed certain communities with their families and industries. Is our prosperity then built upon such foundations as these? To be rich seems to be the chief end and aim of man in the Western world. Thus Emerson tells us that

> "God has granted to every people a prophet in its own tongue. Paris, and London, and New York the spirit of commerce, of money and material power, were also to have their prophet; and Bonaparte was qualified and sent." *

Our civilization, through its captains of industry, marshals its vast domains upon this spirit until the

Reference: Emerson's 'Napoleon' *

the ancient Roman Empire looks insignificant in comparison. From a recent article in the Washington Post the following can be found:

> "A single group of not more than 20,000 business men is in charge of American prosperity today. These men are directors and officers of dominant corporations in many lines of industry. They manage the affairs of about I,200 out of more than 400,000 corporations doing business in America at the present time. The stockholders of those I,200 corporations will receive in dividends half of the net profits of American business, incorporated, in I926. These I,200 corporations are owned by 3,000,000 stockholders but are controlled by I2,000 directors and 8,000 active chief officers."

Just as Bishop Gore has said, (to repeat), "What I am complaining of is not that commercial and social selfishness exists in the world...." And I might add that it is the profound antagonism which this system manifests towards the Spirit of Jesus. It is not that the organization,as such, is bad, but that it is guilty of the same evils these words of Isaiah tell of: "Jehovah will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the face of the poor? said the Lord, Jehovah of hosts." Isaiah iii, I4.

And the meaning of these words is obvious in modern society. And the exploitation of power which has been placed into the hands of a few people might recall to

P. I68. "The Meaning of Service" Fosdick
P. 75. "Jesus Or Christianity". Kirby Page (Pamphlet)
King James--Bible.

(Correction: Pages I68 and 75 should come after the title of the books and author's name.)

our minds the old feudalism of medieval times which Mr. John A Ryan has well depicted:

> "After more than three centuries there approaches a return to feudalism. In the M dle Ages, deudalism was based upon military force and ownership of land. The new feudalism is political and industrial. Not improbably it will be more or less benevolent. The masses will probably enjoy a slightly higher degree of economic welfare than has ever been within their reach before. But they will enjoy it at the expense of genuine freedom. They will have surrendered the right to determine their own economic lives." *

This picture is a gloomy one, but it seems fortunate that we have men who are skeptical enough to see through conditions to what they really are. And if our situation is that, why not say so? Why is there so much indifference in this matter from organized Christianity? Is it because Christianity is associated with this sort of thing?

(III) Motto: "..all unjust accumulations of property and power, are avenged in the same manner".

In the third place, bitterness and strife is accentuated by the 'grab-bag' philosophy of life. From the inclosed newspaper clippings some of the actual happenings are disclosed.** Society seems to be in a state of war-- " a man's foes of his own household " it appears when we look at our competitive system. 25,000 commercial enter-

*Page 97. An Outline of Our Civilization. Volume V. Emerson: "Compensation".

**(See appendix for newspaper clippings.)

prises fall every year in the United States in the competitive system. Add to this the broken men and women with their nervous break-downs and disorders and the sacrifice becomes astounding. Some one will surely act up in favor of the competitive system and tell us that it is a good thing. No one will deny that competition when directed to creative ends is a bad thing. But who will sanction a competitive system which is based upon the principle of ' might is right' so that the strong get the advantage over the weak? Nevertheless, our own denominational system in organized Christianity is evidence enough for religion's confirmation thereof. And out of the 'Holy of Holies' of Christendom flows approval and the people cry "It is the voice of God." But a look at this description by the Dr. H.E. Fosdick should cause a little disturbance in our giving sanction to the competitive system such as it is:

"With gigantic conflicts between capital and labor catching the general body of the public like victims between two millstones and grinding the life out of them; with the most intimate concerns of the people's life, such as coal, transportation, and food, settled not by the people's elected representatives but in private conferences of labor leaders and captains of industry; with the fear of unemployment constantly haunting millions of our families like a ghost, and the fact of unemployment periodically leaping upon them like a devil ..." (T)

(Page 133.)"The Twelve Tests of Character ". Fosdick.

Of this situation again, we have this report by the United States Commission on Industrial Relations:

"The conviction that the wealth of the country and the income which is produced through the toil of the workers are distributed without regard to any standard of justice is as widespread as it is deep-seated. It is found among all classes of workers and takes every form, from the dumb resentment of the day laborer who, at the end of a week's back-racking toil, finds that he has less than enough to feed his family, while others who have done nothing live in ease, to the elaborate philosophy of the 'soap box' orator , who can quote statistics unendingly to demonstrate his contentions. At bottom, though, there is the one fundamental controlling idea that income whould be received for service and for service only, whereas, in fact, it bears no such relation, and he who serves least or not at all may receive most. As a prime cause of a burning resentment and a rising feeling of unrest among the workers, unemployment and the denial of an opportunity to earn a living is on a parity with the unjust distribution of wealth." *

And with this in mind, some of the inclosed newspaper clippings will appear so offensive to our sensitive natures.** It would be better if many of our so-called Christians would hesitate a little before they begin to call some of our rioters, 'reds' or 'communists', etc. No doubt, growing out of such a status, the United States Bureau of Labor Statistics is able to report for the years, 1916 to 1921, 10, 742, 738 employes involved in strikes and lockouts. The recent Gastonia case has behind it pretty dark conditions of injustice. It would be impossible to find

* An Outline of Our Civilization. Volume V.
** Appendix.

enough space within this brief discussion. Finally, in order to avoid being misunderstood, it might be a good thing to say that there is no partisan interest manifested and that the primary concern is that of the inner world of man's life, with its bitterness, passion, and sin out of which tnese issues of life proceed. How well is it known that all too often labor, itself, has represented capitalism, perchance as much as the captians of industry themselves. The former is greedy for that which it has not while the latter is anxious to maintain what it has and thus the battle goes on with, as it appears, an increasing virulence so that it might be well to look to this field as ominous of the next great war. However, may Christianity step in to prevent any such catastrophe. And these words of Bishop Gore seem to appropriate to the situation: "This is the first great claim that we make upon the Church today; that it should make a tremendous act of penitence for having failed so long and on so wide a scale to behave as the champion of the oppressed and the weak; for having tolerated what it ought not to have tolerated; for having so often been on the wrong side. And the penitence must lead to reparation while there is yet time, ere the well-merited judgments of God take all weapons of social influence out of our hands." *

(Page 169)"The Meaning of Service". Fosdick.

(IV) And as the fourth great evil which grows out of our present economic system, materialism must be mentioned as one of the very worst. To be sure, we have all this time been dealing with one family--all blood relations and intimate members of the household. And materialism is but another member of this family. The essence of materialism is to see life in terms of the abundance of things which it possesseth. Spiritual values go to the board. Man is interpreted in terms of chemical elements--as part of the physical universe and as such he is looked upon as merely a commodity. Out of this conception of life, comes what is known as our 'economic morality', that is, man is a thing and hence is delt with as a thing. Some modern philosophies deny ideals. Purity, honor, justice, and righteousness are violated in the doctrine of the ' end justifying the means '. Spiritual values are used merely for materialistic advantage.... 'honesty is the best policy'. This mind is its own hell and ruin. The higher things which men need to live by are doomed. And it is the great issue of Christianity today. Life must be conceived of in spiritual terms and material merely as a temporal and secondary if it is to be maintained. "Civilization", says Mr. Raymond Fosdick,

"has in fact become a great machine, the wheels of which must be kept turning, or the people starve. For millions of human beings it is a vast treadmill, worked by weary feet to grind the corn that makes the bread that gives them strength to walk the treadmill that grinds the corn ....And with it all has come the speeding up of life, and the spirit of hurry and worry such as our grandfathers with all their lack of conveniences never dreamed of even in their nightmares. The human race lives by schedule, according to a stereotyped routine. Life has become more and more a standardised process, in which there is little of serenity or of leisure. We hurry from birth to death, goaded only to greater haste by our increasingly speedy conveyances, feverishly trying to catch up with the machinery which we have ourselves created." *

What Raymond Fosdick is driving at is clear. Furthermore it is too true. However, it is not the machine which is to get the blame, but the materialistic mind which operates the machine to no real or lofty purpose in life. The machine, therefore, has become our master. Really, materialism defeats its own end when it takes away the Divine Purpose in the universe and resolves it all to atoms. And man spends his substance " for that which is not bread and his labor for that which satisfieth not." Compare this futile living to this invitation of Isaiah: "..hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah lv: 2. But here we are employing six hundred thousand men

*(Danger Zones of the Social Order. Kirby Page and Sherwood Eddy. Page. 33.)

and women merely for the sake of creating within people the desire for more things. And the scramble becomes so intense that the Churche's injunction that there should be good will among men and peace on earth sounds like clanging cymbal. And the race to "keep up with the Joneses" becomes a furious one indeed. Not contended with a Ford on his ' wheel-barrow' salary, the racer must get him a car that will outdo that of the Joneses. A man with a five thousand dollar salary, discontented manages to raise it to five hundred thousand dollars but only to learn that he is none the better for it. He finds himself still poor, for now his eyes have turned upon those who are still richer.....he finds his living expense so greatly increased that in ratio to his first salary, he is really the worse off. The spirit of gambling obsesses the heart of a materialistically minded generation. "A new ticker has been installed in the New York stock marked, geared to handle transactions of between seven million and nine million shares a day, as compared with the monthly average of twelve millions shares for the five years preceding the World War." Unless this state of mind is changed, we are headed towards worse days.

/ Page 33. / "Danger Zones of The Social Order" Kirby Page. Reference also for preceding page of this thesis.

NATIONALISM AND WAR.

Prefatory Phrases

"Above all nations is humanity". Plato.
"The World Is My Country". Thomas Paine.
"The Sovereignty of the State is the liberty of the individual." Salvador Madariaga.
"He is the truest patriot who benefits his country without diminishing the welfare of another." J. Dymond.
"From whence come wars and fightings among you? come they not nence, even of your lusts that war in your members." James iv, I.
"We shall never be able to effect physical disarmament until we have succeeded in effecting moral disarmament. What is all this about parity! Parity? Take it without reserve! There can be no war if we do our duty to make the Peace Pact effective." J. Ramsay MacDonald.

Perhaps Christianity has no greater rival today than nationalism. It was so during the days of Rome; it is so today. Constantine captured the early Christian Church for the Roman Empire and to a more or less degree Christianity has never completely freed itself from this captivity. It was used as servile livery during the World War on all sides, until in some respects it became another ' holy war'. "Since the nation is

the largest organized community, a theory has long been traditional that treats the nation as an ' end in itself', to be controlled only by rules of its own making. But such a principle is fundamentally inconsistent with Christianity, and the catastrophe of the World War has brought home to everyone the folly of national irresponsibility. A true Christian civilization must presuppose a Christian internationalism; the only problem is the best method of its creation." *

And it has been three centuries ago since Grotius argued on this very question. When he said that the state may be a 'robber' or a ' bandit' he was exiled. He then declared that the then enemy of Holland was a criminal, a criminal that ought to be restrained, if not punished by, other states. * And not long ago, General Pershing remarked that " The Christian nations are striding up and down the earth armed to the teeth."

On this same line of thought, we have a most interesting account from St. Augustine's "City of God":

"That was an apt and true reply which was given to Alexander the Great by a pirate whom he seized. For when that King had asked the man how he durst so molest the sea, he answered with bold pride: 'How darest thou molest the whole world? But because I do it with a little ship I am called a robber, whilst thou who dost it with a great fleet art styled Emperor." **

The implications of this story relative to our problem of nationalism is far-reaching. Nationalism is usually the supreme provincialism--the attitude of 'holier than thou' multiplied many times over. And with that attitude, it can do almost

(Page 189) etc. "An Outline of Our Civilization" Vol. V.*
(Page 165) "The Meaning of Service". Fosdick. **

anything it pleases, regardless of social effects to humanity. It is thus that Mr. F. Lieber is led to say that "The law of nations allows any sovereign government to make war upon another sovereign State." And many of the early Christians, of whom Fortuna and Perpetua were quite typical, forfeited their lives by refusing to burn incense to the Public Opinion of their time. These were first of all concerned about the Great Opinion of the Universe. Constantine was the first to initiate Christianity into the selfish aims of empires and his "en hoc vinci" became the slogan of nearly all the following centuries. And what grimness, brutality, and cruelty this gave rise to the crusades, the inquisition, and the wars of religion can only tell. Yes, in the name of Jesus, but not in his spirit has civilization been built all too much. Sir Fredrick Pollock tells us that in the Middle Ages, "the Holy Father himself, as a temporal prince, was often belligerent, and his adversaries felt no difference about invoking their patron saints against him." In essence this is the same as the conditions of savage tribes in Africa today in certain quarters. And when one stops to consider the policies of modern nations he will agree with what our treaty with Tripoli, 1796 had to say:

An Outline of Our Civilization. Vol. V
Most any history of the Christian Church.

"The government of the United States is not in any sense founded on the Christian religion." We can to a large extent agree with this, at least, inasfar as the dominant opinion is concerned. Again, Dr. Folkes Jackson writes in his article "The World Today and Yesterday" refering to the late war, that "Vast numbers of the fighters on both sides were composed of men who, if left to themselves, would have died rather than kill an individual human being. Yet these same men killed one another ' en masse' with exultation when acting officially and under the direction of the State."*

That this is true cannot be denied by any fair-minded person and it certainly ought to porvoke some thinking on the part of Christians. We have on record the following prayer made by none other than Billy Sunday before the House of Representative in January, 1918: "Thou knowest, O Lord, that no nation so infamous, vile, greedy sensuous, bloddthirsty ever disgraced the pages of history. Make bare thy mighty arm, O Lord and smite the hungry, wolfish Hun, whose fangs drip with blood,and we will forever raise our voices in Thy praise,"**and applause followed from the House. How much like the spirit of the early disciples of Jesus this sounds when they asked Jesus whether fire should be called down from heaven to consume their enemies. To this Jesus replied: "Ye know not what spirit ye are of." Luke ix: 45.

"An Outline of Our Civilization" Volume V. *
"Jesus or Christianity" Kirby Page.** Page 60 pamphlet.

Here is an excerpt from one of our religious publications called Grace and Truth (February 1927): "National killing is approved by Scripture," the editor writes. "Individual killing is designated as murder in Scripture, and is repudiated by God...The teaching of Jesus is a sweeping endorsement of national killing, and points to that awful hour when Jesus Himself shall bring a sword and establish His own government, fighting as He fought in ' the day of battle' slaying His enemies with deadly slaughter, until the blood shall come, out of the wine-press of His wrath unto the horses' bridles for one thousand and six hundred furlongs....Yes, a Christian should bear arms in obedience to the command of the ruler, for the ruler is authorized of God to bear the sword, hence may delegate any of the citizens to represent the government in its military or naval operations. Yes, a Christian, when acting as the defender of the government, may slay the enemy and not be guilty of murder, for he is personifying the higher power which bears the sword."

Of course, there is much in organized Christianity which would go that far, yet this seems to be just what happens during the time of a crisis. For instance "The world," says General Pershing, " does not seem to learn from experience. It should appear that the lessons of the last six years should be enough to convicne everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism."

And to make matters worse we have clergymen making assertions like this: "The war system is a part of the government of the United States. Without it there is neither national security nor national honor. When you renounce any part of that system you are a rebel and to that degree a traitor... War is not unchristian. Sometimes it is a Christian duty --a duty laid upon us by God and man."

Jesus or Christianity. Kirby Page. Chapter on 'War'

Many more of such testimonies can be found, but the one quoted merely goes to show a very dominant trend in our Christianity. That this is Christian is obviously false. But that these kind of expressions should be made at all during a time of war, would cause one to believe that there is something fundamentally wrong with the source from whence they spring. Take the period before the World War: "All Europe, " writes H.G. Wells, " remembers the strange atmosphere of those eventful sunny August days, the end of the Armed Peace. For nearly half a century the Western World had been tranquil and had seemed safe." Is our present Christianity complacent about a ' armed peace'? Gustave Le Bon tells us in his book "The World Unbalanced" * that the great world powers have never hated one another as bitterly as they do now, these years after the World War. Just how our Christianity acts during such a catastrophe is well for us to consider at this point.

At the end of the armed peace, to which Mr. H.G. Wells refers, Dean Durham in England gave voice to current feeling there: "Happily for themselves the clergy have almost universally, shared the general conviction **

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* An Outline of Our Civilization. Volume V.
** Jesus or Christianity. Kirby Page. Page 58 of pamphlet.

as to the justice of the War, and as to the moral obligation under which the Nation lies to prosecute it to a successful conclusion."

In the event of the terrible slaughter of the Russians in the Masurian swamps, Pastor Lober of Leipzing wrote: "We beflay our houses, we ring our bells, and sing, ' Now thank we all our God'". In the United States, Lyman Abbott, one of the best known and most beloved of preachers at the time publisned in a volume of his these words:

"It is a disgrace to a noble profession to call the German officers soldiers or the German forces an army. They are in the strictest sense of that term brigands for they constitute a highly organized gang engaged in highway robbery on an enormous scale. The armies of the Allies are in the strictest sense of that term ' officers of the peace'. They are ' fighting for peace'. They might well bear upon their banners the inscription, "Blessed are the peacemakers, for they shall be called the children of God'....In this I desire to explain to you (a mother whose son was in the army) the ground of my faith that Jesus Christ calls his followers to the colors and that their response to the call constitutes a triumph for Christianity such as the world has never before known."

The tone of this sort of writing was typical and still is of much popular Christianity. For recently a prominent clergyman declared that the sentence, "We will never sanction nor participate in any way", (of course, refering to war) as being "treason--damnable treason--and no true American citizen should sign it." And the Executive Secretary of the New York Federation of Churches, after

Jesus or Christianity. Kirby Page.
(Chapter on the War System--pamphlet.)

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pointing out that ' war was a crusade to save Christian civilization,' said that he was encouraged to engage in anti-pacifist activities. The sad thing about all this is that the opposition is usually ostracised. Eugene B. Debbs, for example, was put into jail for his anti-war activities. While the words are important, the spirit of force and intolerance behind them is by far the more serious matter. "There is no harm in anybody thinking that Christ is in bread", wrote Ruskin . "The harm is in the expectation that He is in gunpowder." "Until now war has been licit and legal. I would make it a crime", writes Aristide Briand. Testimonies that Christianity is part of the war system could be multiplied almost indefinitely. Those which have been given go to show the nature of the situation relative to war and religion.

There is much said these days about the need for adequate defense against foreign invasion. The United States is spending six hundred million dollars yearly for the upkeep of army and navy. A chemical department is operated by the army for the purpose of developing destructive to man preparations. Military training in

"The Old Savage in the New Civilization" p. 64. Raymond Fosdick.
"Jesus or Christianity" pages under 'War-system' K. Page.

the schools throughout the land has increased fifteen-fold during the past decade. The number of students taking this training has increased fourfold. Patriotic societies to promote preparedness campaings have increased. The commander of the American Legion may be quoted as typical in the field of ' self-defense':

"If this nation is to protect its own life and be able to enforce its will for good upon recalcitrant nations, it must be strong, not only in pupose but in sound military preparation for the inevitable war that will some day be forced upon us."

And Secretary of the Navy, Mr. Wilbur put it: " We must be prepared against the aggression of any people influenced, as all people may be, by some extension of the mob spirit, some outburst of passion, or some real or fancied, insult. There is nothing so cooling to hot temper as a piece of cold steel."

Again, testimonies like this could be multiplied to show the general trend of our civilization in its spirit towards war. Christianity which has been heretofore used to bless war, must be turned to its Master in outlawing war. And in recent years there has been much done in creating an anti-war spirit. May it continue to grow. Let much that is today called right be shown to be wrong. From what we have here discussed, we can see that what has been heretofore called Christian was really un-Christian. "It has been said of the world's history hitherto that might makes right. It is for us and for our time to reverse the maxim, and say that right makes might." Abraham Lincoln.

Same references of the preceding page.

Ibid. p. 45

PRESENT-DAY INTOLERANCE and CHRISTIANITY.

"Think and let think". John Wesley.

"It is but the other day that the brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live." Emerson.

Society makes the individual pay a heavy price for its privileges. "Society is a joint-stock company, says Emerson, " in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue is most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs." Many of our social standards speak in these words of Luther: "He who does not believe my doctrine is sure to be damned." Again, Spinoza pointed to this spirit of intolerance by saying that " the end of the state is not to dominate men, nor to restrain them by fear; rather it is so to free each man from fear that he may live and act with full security and without injury to himself or his neighbor."

"Self-Reliance " Emerson. The Modern Student's Library.
The International Calnedar for 1930.
"Adventurous Religion" Fosdick. (Luther quotation)

In his commencement address to Columbia University, June 5, 1928, Nicholas Murray Butler spoke on "The Lingering Zest to Persecute" from which excerpts are here taken to interpret this situation:

"At the close of his monumental History of the Inquisition of the Middle Ages, the historian Henry Charles Lea offers the reflection that such a review as he has made of the follies and crimes of our ancestors is, when rightly estimated, full of hope and encouragement. Imperfect though they be, the human institutions of today when compared with the past, record an improvement and an advance which are little short of marvelous. We are tempted to lose sight of these encouraging facts when we dwell, as of course, from time to time we must, upon the shortcomings of our generation, and upon what may be called the vestigal remains of older vices and follies and crimes.

"Persecution has a long and squalid history. It existed under the Christian Emperors as well as amongst the heathen and among Protestants as well as under the Papacy and the Inquisition. In fact no form of political belief and no form of religious faith appear wholly to have escaped its devastating and debasing influence. Today it seems incredible that Melancthon soberly approved putting Servetus to death for the imputed crime of blasphemy, and that he even went so far as to express wonder whether any one would dissent from his judgment and disapprove that severity. A contemporary, Bucer by name, announced publicly in his pulpit that Servetus should have his bowels pulled out and been torn to pieces. There would appear to be no limit to the cruelty and to the fanaticism of persecution, no matter what the mild and gentle professions of the persecutors, and no matter what the fundamental principles of their religious faith. It is often the case that those who loudly proclaim their own right to think and speak and act as they choose are the first to denounce and to persecute those who differ from them.

Reference: From the 174th Commencement Address delivered June 5, 1928 to Columbia University.

"Our own American ancestors went to incredible lengths in their persecutions and their cruelties. The Statute Books of the I7th and I8th Centuries are filled with astounding enactments which contradict at every turn the fundamental principles professed by those who settled the American colonies and who began to lay the foundation of what is now the government and the social system of the United States. The so-called Blue Laws, which still clutter the statute books of several of the older states, and which occasionally lead some belated fanatic to cry alound for law enforcement, are the remaining and the tragic evidences of habits and customs of mind andconduct that were once dominant in more American colonies than one. Happily it is a far cry from the New York of I70I when any priest caught in the colony was doomed to life imprisonment, with the proviso that should he seek to escape he should be shot, and when any Catholic was absolutely forbidden either to vote or to hold public office, to the happier, the freer, the more liberal, and the more truly American New York of I928. Loudly demanding that they should have freedom to worship God, that freedom was denied time and again by the colonists to those who did not wish to worship God in their particular way.

"From time to time we have had more or less significant and temporary revivals of this I7th and I8th Century bigotry. A hundred years ago there sprang up among us the so-called Know N thing movement, which troubled the public life of the nation until the outbreak of the Civil War. Then, some forty years ago, there grew up like a mushroom the American Protective Association which was more of a nuisance than a danger while it lasted. Finally, there has come the oddly stupid and untelligent movement known as the Ku Klux Klan, which stoutly proclaims its belief in the fatherhood of God and the brotherhood of man, provided there be no children and no brothers who are either Catholics or Jews or negroes. A sense of humor should have protected us from this amazing outbreak. Spreading for a time with rapidity among the markedly less intelligent elements of the population, particularly in small towns and in rural districts, the Ku Klux Klan developed a commercial and coldly material side which hastened its undoing. Sarcasm, ridicule and laughter did the rest.

"It is distressing, of course, that the zest to persecute should persist at all. In a society and a state built upon the Bill of Rights, and offering lip service at least to the finest principles and ideals of liberalism as these have been developing for some three hundred years, persecution is oddly out of place. But it appears that liberalism is a hard lesson to learn. Liberty as a personal possession may be highly acclaimed, while liberty as an institution for the protection of all men may at the same moment be violently, even passionately, attacked. Much more than we realize the various outbreaks, legal or other, which aim at uniformities and conformities, at compulsions and at prohibitions, rest upon the lingering zest to persecute. Other reasons and other excuses, quasi-moral or quasi-religious, may be offered, but the real reason is the determination on the part of organized groups to compel their fellow countrymen to act, and if possible, to speak and to think in accordance with their own particular practices and preferences. (I wish to say here that this argument can be carried too far--not everything can be tolerated and there must be some conventionalities in order to keep society together. However, what is being said here is, on the other side of the question, very true.) Those who continue to manifest this zest to persecute are out of touch with the march of progress, are rejecting the example of the life as well as the words of Christ, whose followers they often profess to be, and are flying in the face of the fundamental principles of that American political philosophy to which they give such voluble lip service. It would be an interesting bit of scientific inquiry to ascertain whether that hypocrisy which is now so widespread among our people is an act, an achievement or a habit. Perhaps some experimentation would be needed to settle these questions, but it would be well worth undertaking. A crusade on behalf of temperance, which begins by making temperance a crime is, to say the least, a puzzling phenomenon.

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liverties," said John Milton. This is the doctrine and

the only doctrine upon which free government and free society can rest, and which must always and everywnere be insisted upon in a true democracy. Proscriptions, blacklists, demands that individuals be deprived of posts of honor and emolument because of their lack of conformity to some more or less outrageous law or doctrine, or because of their religious faith and opinions, are all vestigal remains of that older and widespread habit of persecution which is now so happily on the wane."

However, to me it appears that much of what is called tolerance in the most liberal interpretation of that term, is in fact intolerance. That is because this sort of tolerance allows for things in society which means the ruin of society. That brings us to the question of which is the real tolerance. Often some of the most exacting demands are in essence the real tolerance. No doubt, this question can be run back to primitive taboos which early man built up out of his experiences with nature. Today, I would say that we need all of the intolerance possible. But it is most vital that we know upon what objects to direct it. The latter problem seems to me the more significant. In some respects Luther was right when he said: "He who does not believe my doctrine is sure to be damned." It ought to be obvious that there are certain laws in the universe which cannot be transgressed without injury to the individual and to society.

Then too, more important than the matter of intolerance would be the method of intolerance. We must learn to overcome evil with good and learn how to love our enemies into friendships. The intolerance which resorts to methods of hateful force merely defeats its own ends. We want no wishy-washy sentimentalism. It is a good thing to be tolerant of intolerance in order to see what is at the roots of it. Intolerance is a manifest process in the universe--all life seems to be a matter of accepting and rejecting. It is for Christianity to develop a strong and uncompromising intolerance of much which Christendom is tolerant if it is to be saved. However, let Christianity take heed that its weapons are spiritual rather than carnal. Before this can happen there must be a little change in the situation which Reinhold Niebuhr says " is too deeply enmeshed with the interests and prejudices of contemporary civilization to possess the insight and courage which the enterprise requires." For one thing, one need merely to mention the several hundred Christian sects which are more or less antagonistic towards one another. Or let a young

(Page 223) Renaissance of Jesus. T. Tolson.

try to enter the ministry of some denominations to see how he will be held up at the ends of theological pistols. I was rather surprised in reading Dr. Bade's book, "The Old Testament in the Light of Today", about the way in which the Los Angeles Bible Institute is run. Religion must be taught in the way the donors wish it to be taught or dissolve the school. I am afraid that this kind of system is intolerant indeed. How does this compare with Voltaire's reply to Helvetius: "I wholly disapprove of what you say and will defend to the death your right to say it"? Or compare this attitude with the manner in which we delt with such men as Eugene B. Debbs.

There are nundreds of ways in which intolerance is being exerted to the subjugation of personality. I was told by one of my sisters who was working in a large department store that she called to the carpet because she refused to give to the ' community chest'. How many professors, preachers, and teacners there are in this country who are not allowed to express their opinions on certain question? How many of our colleges and universities are closed to the voice of pacifism? "Freshmen who are reluctant to take military courses are frequently intimidated or met with taunts and sneers. One

student who launched a crusade against the Reserve Officers' Training Corps was issued an ultimatum by his foster parents who were members of the faculty: abandon such an effort or leave home. On a certain campus a vigorous effort was made to secure the discharge of a student pastor because of his opposition to military training. A local banker refused to make a loan to the church employing this man as long as he was retained."

In the industrial realm there is any amount of intolerance. " The worker who is actively opposed to industrial autocracy is heavily penalized by many corporations. Not infrequently companies discharge any employee who is known to be a member of a national union. The open advocacy of a new economic order simply is not permitted in numberous plants and mines. In 1924 dire threats were often made against any worker found guilty of so mild a crime as voting for La Follette, and four years later any employee who cast a ballot for Norman Thomas was likely to be regarded as a dangerous character." The quickest way of dealing with the opposition party in most cases is merely to attach the name 'red' ' radical' or 'communist' and that person is done for. Thus " a good man may be suppressed before he has won a following, or even before he has wrought out his message in his own mind, and his suppression leaves only a few bubbles on the waters of oblivion. In that case his life has failed to discharge the redemptive force contained in it. It only adds a little more to the horror and tragedy of a sinful, deaf, and blood-stained world". *

In the realm of race and color, intolerance runs at a very nigh ebb. "In many sections if a white man treats a Negro as a brother and an equal, severe penalties are visited upon him. In one community a college professor permitted a coloured servant to invite her friends into the rear of the house. On a gala occasion when he and his family were away, he granted the servant and her Negro friends the use of the entire house. Whereupon the whole town was thrown into an uproar. Indignation gatherings were held; a committee waited upon the professor; dire threats were uttered; an ultimatum was issued. Shortly thereafter the professor moved to another state." "The native-white student who associates freely with other students of different colours and races is often regarded as queer and frequently is ostracized by his fellows. Students from India and Africa are frequently refused service in hotels, restaurants, and barbar shops. (I might ask whether in such a country **

* Present-day Pers. Jesus or Christianity. Kirby Page.
The Social Principles of Jesus. Page 179. W. Rauschenbusch.

as India or Africa similar conduct is prevalent? It is doubtful. But why should this conduct prevail in Christian Civilization?) Many of these men and women, after being refused lodgings and meals in Christian institutions in this country and treated shamefully on numerous occasions, return to their homeland embittered against the United States and the Christian religion."

In the religious world, intolerance runs at high tide. Organized religion speaks on this wise: "Come unto me all ye who will accept our creed, especially ye who have large salaries, and the chief seats in the congregation will be yours." In the year 1923, the General Assembly of the Presbyterian church in the United States of America reaffirmed the famous Five Points:-

I. That the Holy Spirit did so inspire, guide and move the writers of the Holy Scriptures as to keep them from error.
II. That our Lord Jesus Christ was born of the Virgin Mary.
III. That Christ offered up Himself as a sacrifice to satisfy divine justice and to reconcile us to God.
IV. That on the third day He rose again from the dead with the same body with which He suffered, with which also he ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.
V. That Our Lord Jesus showed His power and love by working miracles. This working was not contrary to nature, but superior to it."

And in the next year, 1924, the Baptist Bible Union adopted a creed of nine famous points. To give the general tone of these points, one need but be here mentioned:

"That Christian Baptism is the immersion in water...That it is prerequisitive of a church relation ...We believe in the bodily resurrection of Christ.. And that He will return ' in like manner' literally, personally and bodily, back to the earth'".

Jesus or Christianity. Kirby Page. Section under 'Present Day Persecution.'

The peril of this formulation of religion lies behind the word in the quality of the mind which gave them utterance. If it were not for that, these famous points of religion would not be nearly so dangerous. As it stands now, one immediately becomes pariah if he refuses to comply. In this respect, there is a gross insult to one's personality by being treated with so little reverence. I fear institutionalism behind these formulations. Man is made for the church is the present sense of value. For example we have this case as an illustration: Dr. Clarence E. Macartney, in a plea to exclude those who deny the orthodox faith, said:

> "But if they do not withdraw, and if they persist in their defiance of the church, then, if the Presbyterian church is to endure, it must proceed against them. No church can endure half rationalistic and half evangelical. Nor can there be any true peace with these two parties in the same church...Presbyterians...are ready to receive into their churches all those whom they believe Christ will receive into His kingdom."

And Reverend G.W. McPherson, in a pamphlet, "strongly recommended by Rev. James Gray of the Moody Bible Institute", and other Fundamentalist leaders," makes a vigorous attack upon 'the new theology' as taught at Union Seminary, Harvard, Yale, University of Chicago, Colgate, Rochester, Newton, and Crozier'."

Well, perhaps these men are right in their meaning, and in their spirit.

References: Same as on preceding page.
Ibid. p. 55

Of course, if the Fundamentalists are more vital in their way of interpreting Jesus than the Modernists are in theirs, the former will wipe the latter off of the religious map and that,rightly so. However, if the Modernists are trying to make the religion of Jesus more real and vital to contemporary life, the Fundamentalists will have no issue to pick. But what is important for consideration is that intolerance which treats personality with contempt, brings nothing to good end, but it usually ends in great harm to the welfare of man. Christendom today would do well to follow Paul's instructions, at least in spirit if not in letter, when he spoke to the Corinthians: "Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you: you must regain your common temper and attitude." I. Cor. i, IO. "...you are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men." I Cor. iii: 3.

Unless society will allow the individual to live freely according the inward law of his nature, he will be at the mercy of exteranl authority.

"For this is the covenant I will make with the house of Israel when that day comes, said the Lord:
I will set my laws within their mind,
inscribing them upon their hearts:
I will be a God to them,
and they shall be a people to me;
one citizen will no longer teach his fellow,
one man will no longer teach his brother,
saying, ' know the Lord',
for all will know me, low and high together." Heb. viii:IO

THE RACE PROBLEM.

"Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Sythian, bondman, freeman: but Christ is all and in all." "So, even though Christianity naturally cannot undertake detailed answers to biological or purely economic questions, Christianity as Christianity can know nothing of race supremacy or race exclusiveness. Our failures, past and present, to live up to this ideal are notorious. How can we do better in the future?"

"I am myself convinced", says H.G. Wells, " that there is no more evil thing in this present world than race prejudice, none at all! I write deliberately--it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world." *

"The race problem is fundamental; and it is fundamental simultaneously in the fields of ethnology, sociology, psychology, economics, ethics, and religion. Geographically worldwide in itsrange, it affects the future of the life of men of every continent." **

Again, " It is a problem of the clash of differing standards and codes of morals and of manners, of cleanliness, and of cost of living, -- indeed of differing conceptions of civilization itself,-- in a world where modern transport is throwing men of all races into each other's immediate presence. It is a problem of conflicting claims--claims to rights in territory and to the use of native language; on the one hand, claimes to political authority and to self-determination on the other. It is a problem in the inherent educable capacity of some races. It brings into view inquiry as to the practicability of equality and justice in a complex world. Most of all for the Christian individual and the Christian society of the Church, it presents the question: Which is to triumph, the ineradicable actual physical facts of biological difference, or the spiritual fact of the unity of man as created in God's image? On the issue of that conflict the future of the human race depends."

(* P. 46.) Danger Zones of The Social Order. Kirby Page.
(** P. 202.) An Outline of Our Civilization. Voume V.

It is also to be noted that " This relationship of the white and other races has since the beginning of our century transformed the face of the world. In a single generation mankind has experienced ideas as revolutionary as those which occupied over three centuries of Europe's life in the periods of the Renascence, the Reformation, and the French Revolution. By far swifter processes and on a planetary scale, violent movement of life has impelled every considerable section of the human race into vehement racial self-consciousness. Among these revolutionizing movements are the leaven of the Western spirit of nationality throughout the whole world; the shattering of ancient traditional habits of thought and life by modern invention and especially by world transport of goods, people and ideas by ocean liner, railway, motor, aeroplane, cable, or wireless; the impact of the World War; the sudden emergence and spread of bolshevism as a missionary force of the first magnitude."*

And Abdullah Yusuf Ali, LL.M., C.B.E., describes Christendom relative to this problem as "....that at-

> mosphere of private, social, and public life which owes its origin to modern European civilization. In this way we apply the word Christendom to just those circles of South Africa which reflect European life in that tract, but excludes from it those other circles in the same tract which are ruled by different cultural and racial ideas, even though the prevailing religion in the circle may call itself by the name of Christianity." **

Colossal as these divisive barriers between the races may be, Jesus transcended them all. In his own community, he shocked the people by mingling freely with ' outcasts ' and ' inferiors ' of other races. In fact, he choose an alien Samaritan as the hero of one

(Page 242) An Outline of Our Civilization" Volume V. Etc.

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of his most significant parables. Yet, some of the present attitudes of contemporary Christianity towards other races, as can be seen from the hurried survey following, appear to have little in common with those of Jesus.

The problem seems to have little to do with location. The matter of minorities of one race relative to another is by far the more serious. Of the one billion nine hundred million people in the world today, the 'Nordic" group is the largest. The population of the world may be proportioned to the various races as follows: 750 million whites; 550 million yellow; 450 million brown; and 150 million blacks. From this it is not hard to see the reason for the 'Nordic' feeling of superiority. To show something of what this is like, this extract from a publication made by the White Society in 1923:

"The white race has founded all civilizations...The Negro has not had, and cannot have, a part in progressive civilization...That the coloured races do not originate is the most solemn fact of human history, the only fact that bodes ill for the future...A race devoid of creative genius is an unfit type so far as progress in civilization is concerned....Civilization has never survived intimate and prolonged contact with coloured races...If we do remove the Negro, our civilization is to increase, and our future belongs to God...The white man is the sun that lights the world; the lustre of other races is but reflected glory. The white man is in fact what the negrophilist is in theory--the voice of the Almighty upon earth."

Encyclopedia Britannica.
Jesus or Christianity. Kirby Page. P. 63

Axaggerated as this may be, it nevertnless presents a current attitude which has killed its thousands. For the year I9I9, in Chicago alone, tnere were 38 killed, 537 injured, and I000 rendered homeless through race riots. From the year I885 to I925 there have been 4,200 persons lynched in the United States. And of these, Negroes numbered 3, I82. Perhaps, if the blacks had been in the majority, this number would have been reversed. It is well to report that lynchings have falled somewhat in recent years. In I928 only eleven were killed and most of them were negroes, to be sure.

Grimness and cruelty of a most savage degree are usually connected with these racial conflicts. An eyewitness describes a scene wnich took place near Waco Texas where a young Negro man assaulted and murdered a white woman and who was then captured and burned to death by a mob in the presence of nearly ten thousand people:

"The mob ripped the boy's clothes off...Someone cut his ear off; someone else unsexed him...He was lowered into the fire several times by means of a chain around his neck...About a quarter past one a fiend got the torso lassoed it, hung a rope over the pummel of a saddle, and dragged it around through tne streets of Waco."

(Page 49.) Danger Zones of The Social Order. K. Page.

The following scene, which took place in Little Rock, is described by an Associated Press dispatch, May 5, 1927: "The mob, together with posses of officers, pursed Carter into a forest and captured him. The mob numbering several hundred persons, then took charge of the Negro, hanged him from a telephone pole, riddled the body with bullets, cut it down and tied it behind an automobile, which dragged it through the principle business thoroughfares. It was later saturated with gasoline and burned in a street bordering on the Negro section."

The Current Opinion, July 1919, describes a race war which took place in East St. Louis, as follows:

"Then hell broke loose. For the greater part of thirty-six hours, Negroes were hunted though the streets like wild animals. A black skin became a death warrent. Man after man, with hands upriased, pleading for his life, was surrounded by groups of men who had never seen him before and who knew nothing about him except that he was black, and stoned to death...An aged Negro, tottering from weakness, wa s seized and hanged to a pole. Three million dollars' worth of property was destroyed."

Perhaps, the only part which Jesus would have in a situation like this would be to take the place of one of those who became avictim to the mob, regardless of color. What does society do about these outbreaks? Listen: "Rarely are the members of a mob sought out and prosecuted even when they have participatedin murder, undisguisahed and in full daylight, and only in few isolated cases has any lyncher ever been punished." ** This was signed by such men as William H. Taft, Elihu R ot, C..arles W. E iot, and President Roosevelt.

Silence from society seems to be consent upon such conduct as this. Organized Christianity seems to be ineffective in doing anything to stop these occurances.

The Survey, Agust 2, 1919 p. 675. p. 50 Danger Zones, of The Social Order. Kirby Page.

To be sure, it is hard for a minority to go against the general average. This, for one thing, helps to explain why Christianity is so ineffective. And the vigor of Christianity is lessened by the fact that ' the spiritual forces of evil, such as race prejudice , often sit in the chief places of authority.' Mr. Abdullah Y. Ali has given clear expression of this in the following description of Christendom, which he says to be "..that atmosphere of private, social, and public life which owes its origin to modern European civilization. In this way we apply the word Christendom to just those circles of South Africa which reflect European life in that tract, but exclude from it those other circles in the same tract which are ruled by different cultural and racial ideas, eventhough the prevailing religion in the circle may call itself by the name of Christianity".* This is a strong indictment, but it is nevertheless true to the facts of the situation. Without compromising this frank indictment, the following may go a little way towards clarifying the situation: "The fact that the nations which have called themselves Christian have themselves gone far to create the problem and to exacerbate the whole situation is due not to their Christianity, but to their manifest failure to apply their Christianity, or even to begin to understand its bearing on the problem. Christendom has no single mind upon the race problem and, as a world force, has developed no common policy. Yet there lies within the teaching of the New Testament the truth that can make the world free from the race peril."**

* (An Outline of Our Civilization. Vol. V. Page 242.)
** " " " " " " " " 209.

What Abdullah Y. Ali has said about local circles could as well be applied to international relations. Not long ago I saw a motion-picture called "From Kraal to Mine and from Mine to Kraal" which showed how England was making use of the native blacks by putting them to work in the diamond mines in South Africa. At the same time missionaries were sent among them to preach them the Gospel of our Lord Jesus Christ. Many rationalisations and defenses can be made in this treatment and perhaps the strongest and most common is the one which says that the negro is being civilized and lifted. Yet this may be merely a better method of getting more labor from them. To me, at least, it appeared in all respects like the exploitation of a weaker people by a stronger one. Situations of this type could easily be multiplied. The other Sunday morning I heard Dr. Robert Speer say to a large congregation in San Francisco that California oranges and olives have ruined village after village in the Orient, especially in Asia Minor. Here we see where one race has crushed and oppressed another race through the economic system and through superior intelligence, perhaps. Nevertheless, it is one and the same thing. In individual cases and in

social situations extending to national dimensions, from the least even unto the greatest, does this race virus exist. There has been some effort made to stop this curse. The Ku Klux Klan which has grown upon this soil, is now happily on the decline. Such a world-wide radiation of influences as those of the Commission on Inter-racial Co-operation is the United States, which beginning in Atlanta in 1919 has spread through the entire South, is one example out of a multitude illustrating this most promising development. They lead us on to the conviction that, stupendous as the race problem is in its range and menace, it is still possible for man to compass its solution through the release of the organized forces of good will, guided and energized by the supernatural purpose and power of God. * "But after all these gains have been taken into account the relations between the races in the United States are still appallingly bad. In the South the Negroes are victimized in a thousand ways; on the Pacific Coast the Orientals are subjected to numerous discriminations and insults; everywhere Jews and the newer immigrants are treated with scorn and contempt. The great majority of native-born white Protestants in the United States have failed to follow the example of Jesus in treating members of all races as kinsmen and members of a common household."**

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* Jesus or Christianity. Kirby Page. Page 67.
**Ibid.

CAPITAL PUNISHMENT

"..wrath provokes wrath, brutality brutality, and that gentleness and kindness also beget their sort." *

"When we ' overcome evil with good,' we eliminate it." **

Our present system of punishment seems to be based upon the old primitive law of ' an eye for an eye, and a tooth for a tooth ' rather than upon the Christian conception of punishment. Let it not be understood that Christianity is a plea for any soft sentimentality in this matter. It rather goes to the heart of real punishment. It will pick the criminal out and make ' short shrift ' of him, but not in the spirit of retaliation or revenge. None of that! Christianity in reality is not too stupid to see that the old method of ' tit for tat' is a failure in dealing with the problem of punishment. It is too bad that popular Christianity does give its consent to the existing custom, but it does that because it is not really Christian.

* (Renascence of Jesus. G.T. Tolson. Page 258 .)
** (The Social Principles of Jesus. W. Rauschenbusch. Page 157.)

The State still thinks it best to punish a murderer with murder and it fails to see that in doing that it becomes a murderer as well. Hence we commit crime in punshing crime and thus providing a fertile soil for the increase of crime. That is one of the unalterable laws of the universe. "Wardens of some penitentiaries," says Dr. Tolson, " still carry on as if they thought that they could reform men by brutal means. Some States still murder murderers in the futile attempt to cure the evils of murder." * Mr. Lawes, who has for more than twenty years been the warden at Sing Sing Prison, New York City, relates in a series of articles of his which ran in the World's Work Magazine during the Winter of 1928 and 1929, that in a certain county of the State of New York the number of murders only increased after the first case of capital punishment. Like begets like. This method is defeating the very end of the State wnich is to protect life against the criminal and other hostile people. It is commonly taken for granted that the principle of Jesus in this matter is absolutely impracticable. But it has not been given

* Renascence of Jesus. G.T. Tolson. Page 260

a chance. And it is quite obvious that the present system does not work. Yet support for it is not found lacking from organized religion today. "The murderer has forfeited his life in the taking of the life of another," said a certain Christian. "Let the punishment fit the crime and prove a warning to all malefactors." Another said that "We must terrorize the criminals as they are attempting to terrorize us." "It is the finality of the death penalty which instiles fear into the heart of every murderer, and it is their fear of punishment which protects society", still another Christian affirms. "I believe society should have no hesitation in springing the trap every time the noose can be put around a murderer's neck." * Mr. Kirby Page says of an experience of his in speaking on the Sacco-Vansetti trial in a mid-Western city that "Many of the most earnest Christians in the congregation were highly indignant that a plea against the execution of ' dangerous and subversive' persons should be made from the pulpit of their church. For days these religious people gave vent to their feelings of resentment against those who sought to abolish the death penalty."**

Which of these is nearer to the spirit and teachings of Jesus is clear to the writer of this thesis. Those who were with Kirby Page belonged to the minority.

* Jesus or Christianity. Kirby Page. 'Capital Punishment'

**Ibid.

Organized Christianity, as it appears, seems to know very little or nothing of the forgiving spirit which Jesus has so well set forth in his parable of the umerciful servant,according to the Gospel of Matthew: xviii: 23-25. It was largely due to the fulfillment of this teaching which made Abraham Lincoln great. A young man, Roswell McIntyre, by name, deserted the Union Forces during the Civil War. He was caught and condemned to die, the usual penalty for such a crime. He did make a plea for another chance and it was upon this that President Lincoln pardoned him:

"Executive Mansion,
Oct. 4, 1864.

Upon condition that Roswell McIntyre of Co. E, 6th Reg't of New York Cavalry, returns to his Regiment and faithfully serves out his term, making up for lost time, or until otherwise discharged, he is fully pardoned for any supposed desertion heretofore committed, and this paper is his pass to go to his regiment.

Abraham Lincoln."

At the battle of 'Five Forks', Virginia, Roswell McIntyre proved true to the trust confided in him by going through to a finish. That is Christianity. And that is love though it may sound like clemency. Of course, to resort to this sort of action in the punishment of crime without love would be clemency indeed. However, we are able to witness progress

as the following will snow: "every modern penologist has discarded the idea that tne state has a right to take vengeance on a criminal. In place of the old theory that the man must be punished, ' an eye for an eye', has come the new theory that society must be protected by the segregation of anti-social men, and that in that segregation every means must be used that will help in the reform of tne criminal. Not vengeance on, but transformation of tne malefactor is tne modern principle, too recently grasped yet to have been wrought fully into our institutions. All juvenile courts, however, all systems of indeterminate sentence and parole, all reformatory methods in tne prisons, mean that tne state is accepting the principle of Jesus, and is growing magnanimous toward its enemies. Said Dr. Samuel J. Barrows, one of tne foremost criminologists, 'We speak of Howard, Livingstone, Becaria, and others as great penologists who have profoundly influenced modern life; but tne principles enunciated and tne methods introduced by Jesus, seem, to me to stamp him as the greatest penologist of any age. He has needed to wait, however, nearly twenty centuries to find his principles and methods recognized in modern law and penology!" *

And now that the principles of Jesus are being recognized, may they more and more become anintricate part of the actual dealings of the state with the criminal.

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* The Manhood of the Master. Fosdick. Page 27.

PART III.

HAS CHRISTIANITY ANY PECULIAR GENIUS FOR THE SOLUTION OF SOCIAL MALADJUSTMENTS? A PHILOSOPHICAL INTERPRETATION OF THE SITUATION FROM THE HISTORICAL PERSPECTIVE AND METHOD.

MOTTO.

"There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation." Acts iv: I2.

"Out of the heart are the issues of life". Prov. iv: 23.

"This one fact the world hates, that the soul 'becomes'; for that forever degrades the past, turns all riches to poverty, all reputation to a shame, confounds the saint with the rogue, shoves Jesus and Judas equally aside." Emerson.

Jesus saith unto him, I am the way, the truth, and the life.." John xiv: 6.

I

The Peculiar Character of Christianity.

Christianity is but one of the several great religions of the world. And a question naturally arises as for what

reason it should be chosen in preference to Buddhism, Jainism, Zoroastrianism, Bahaism, Judaism, or Hinduism? And to convince some folks on this choice would be impossible. Nevertheless, there is a distinguishing element in Christianity which, at least in some ways, these other religions do not emphasize. That all of the great living religions of the world grew out of mans' experience and spirit is quite true. Furthermore, each great religion has its own peculiarities and distinguishing characteristics. That goes without saying. Buddhism is not Christianity and Christianity, not Buddhism and perhaps, never can the twain be identified. And we must be careful in making a distinction between Christianity and Christendom. Perhaps the same could be said of Buddhism and India. There are many parallels between the great religions. Not very long ago, a Brahmin, after hearing about Jesus Christ, exclaimed: "O Jesus, thou art the only Buddha." From a psychological point of view this might easily be explained. Other factors enter in, to be sure. But another question arises when this statement

made by the Brahmin were reversed as to read: "O Buddha, thou are the only Christ." Even to a degree that would be true. Much of their spirit and some of their respective teachings could be found to have somewhat in common. Still, this is not going far enough.

Then what is the superior claim of Christianity? Has Christianity miracles to point to? So has Buddhism. Has Christianity a divine book to fall back upon for its superior claim? So has Jainism. Has Christianity some outstanding ethical teachings to refer to? So has Hinhuism. Has Christianity a great culture or a great church to credit itself with? So has Mohammedanism. Or has Christianity a divine person to lift up as a claim for its superiority? And so has Buddhism. Perhaps in none of these things has Christianity anything to offer. And the more one thinks about this problem the more complicated it becomes. And sometimes we do well to see no real fundamental difference between Christianity and the other great religions of the world outside of being a mere relativity in degree! But that is not enough. Somehow, the relativity must be itself qualified, and

no doubt, there would be many to rush in with the answer. And it is reasonable to say that there is an answer. There is one supreme trait which comes to the alert mind when he reads life of Jesus as recorded in the New Testament of the Bible which he will find lacking in the lives of the religious founders of Buddhism, Hinduism, Jainsim, Zoroastrianism, Bahaism, Judaism, or Taosim. And that is the great value which Jesus places upon the person. No, to say that these other religions do that, would be false to the facts. That there are certain vestiges akin to this in these other religion may be true; but there is nothing of the outstanding conscious emphasis placed upon personality or ' soul' as there is in Christianity. Here we find Christianity 's holy ground. And it is a crusade against anything that would desecrate the soul. Well, almost immediately, one can see what Christianity has in its keeping that will revolutionize the present world with widespread disrespect for personality into a new world of a very different nature. Christianity would be the first to become Christianized merely by virtue of its having failed in its treatment of

man. In the early centuries of Christianity, one by the name of Celsus, a pagan, poured out his criticism upon this religion because of its excessive valuation of the human soul. It is because of this that Christianity meets with hostility from the mass judgments of every age. We are here referring to real Christianity and not its shadows or caricatures. Our civilized systems have in nearly every instance been a frank denial of this value. That explaines for the non-conformity of Christianity to the usual social standards. Jesus bore the brunt of the bitterest feelings of his generation in this matter. One time he did tell the Jews that "Ye are gods" for which he was immediately accused of blasphemy. And after preaching his first sermon in which he made reference to God's impartial respect for personality by telling his congregation that Naaman, who was not a Jew, was cured of his leperosy while there were many in Israel who were not, he was nearly mobbed to death. His congregation did not come up to him to shake his hands nor to tell him what a wonderful sermon he had preached. There was none of that. He was accused of having a devil, and finally his life was snuffed out. He stood out, one against the whole field.

What society was trampling under foot, Jesus bid his life for. Society would stone a victim of mans' lusts; Jesus would save the victim. Is that soft sentimentalism? The world of his day said: "Man was made for the Sabbath, for the Synagogue, for the Law, for the State, and for the " tithing of mint and anise and cummin." Jesus turned this around. "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi: 26. Emerson has it that Jesus "Alone in all history estimated the greatness of man." Profane history and social custom places greatness outside of man. They make him drunk with the ' sight of power, pomp, and glory ' until he thinks that life consists in the abundance of the things which it possesses. The individual is but a pawn in the big game of life. Society usually takes the wrong handle of all good things to prove its case. Modern astronomy has man almost insignificant amid the infinite expanse of the universe. Then what is man that we should be mindful of him?

But Jesus would say that man has been created but a little lower than the angels. He would say, no doubt, astronomy has made man appear very insignificant, but what about the astronomer who has made the new astronomy? It is the physical universe which the astronomer sees through his telescope which is the more wonderful, or the astronomer who does the seeing? Well, most of us would yet say that man is the supreme creation in the universe, anyway, most of us would say this in our better moods. Here he can find a big divergence in Buddhism which has a pessimistic conception of man. It will go far enough to say, 'What is man that thou art mindful of him'. All life is illusion and vanity. That is one side of the truth, but it is not all of the truth. Buddhism is negative towards making any crusade to better social conditions, while Christianity is positive and militant. Christianity makes life an adventure into the 'unsearchable riches of Christ' which naturally creates interest in life.

It is due to the great value placed upon the soul of man, that Christianity places such a profound interpretation upon immortality. It does not argue immortality. It naturally takes immortality with assurance following upon its high valuation of personality. To spend one's life sewing diamonds upon tissue paper would be utterly futile and inconsistent. It is because personality is eternal and not confined to dissolution with the physical element that men do struggle, suffer, toil, and sacrifice--they are not sewing diamonds on tissue paper. Other religions have held to a belief in immortality but not with the pronounced emphasis with which Christianity looks upon the question. It is life, itself, which Christianity goes to first of all. Materialism would resolve the universe and man into mere atoms. Spirituals values become doomed. Life is made but a means to material ends and out this topsy-turvy conception of values come most of our social maladjustments. Do not men go to war and kill each other because they value economic gaines more than human values? Do we not have fearfully gross inequalities in our eco-

nomical situation because monetary values are placed above human values? That this is true goes without say. And it is here that humanity stands at the cross-roads of its far-sundered destinies. Upon the choice of which will depend either the weal or woe of civilization. St. Paul was getting at the same problem when he wrote to the Galatians: "For the passion of the flesh is against the Spirit, and the passion of the Spirit against the flesh--the two are at issue, so that you are not free to do as you please. Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry and the like. (The writer takes the 'term flesh' in a broad sense, namely that of materialism.) But the harvest of the Spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control:-there is no law against those who practise such things." Gal.v: 17-26.

Relative to our problem, President Henry C. King has given the answer: "The principle of reverence for personality is the ruling principle in ethics, and in religion; it constitutes, therefore, the truest and highest test of either an individual or a civilization; it has been, even unconsciously, the guiding and determing principle in all human progress; and in its religious interpretation, it is, indeed , the one faith that keeps meaning and value for life.*

That is the genius of Christianity and it has in it the principle which will solve most of the human ills in the world if it be but tried.

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*(The Social Principles of Jesus. Walter Rauschenbusch.) Page 14.

MOTTO

"I cannot say that I am in the slightest degree impressed by your bigness, or your material resources, as such. Size is not grandeur, and territory does not make a nation. The great issue, about which hangs a true sublimity and the terror of overhanging fate, is what are you going to do with all these things."
--Thomas Huxley (at Johns Hopkins, 1876)

II

Is Our Progress Real or Merely Phenomenal? Is Our Civilization Based Upon an Off-center Scale of Values?

That tremendous strides forward have been made in certain directions is not open for question. And some of the recent gains in Christendom are encouraging. However, inspite of all our progress we may well ask ourselves why there are still so many distressing social conditions with us. And it is a matter of question whether there ever was a time in the history of the world when hunger (physical), diseases, bad housing, poverty, and physical pain and suffering were as bad as they are today? The investigation made in Part II of this thesis gives an insight into this matter. Here we are to question

our progress from a philosophical standpoint and that with the historical method.

First of all, Dean William H. Hutten, of Winchester, after his study of history affirms that "it is impossible to deny that the whole tone of secular life was raised by the definite adoption of the belief in immortality, responsibility, righteousness, and judgment. No one who has seen in modern times a Christian district that one was heathen and compared it with a neighboring one, where animal sacrifices prevail, where hideous idols are worshipped and vices practiced which Christianity looks on with horror, can doubt the beneficent effect of Christ's religion." *

At least for particular communities, Mr. Hutten's description is correct. However, taking our new civilization at large, the old savage may still be dominant so that we have a situation like this: "False ideas of life, idolatry whether to fetishes in Africa or to money here, irreligion in all its manifold and blighting forms, are destroying personality from within, and from without sweatshops, tenements, war, the liquor traffic, industrial inequity, are engaged in the same task of ruin." **

And Dr. Folkes Jackson gives us a most astounding comparison between this century and the second century of the Roman Empire:

"It was a vulgar age, if possible more vulgar than ours. Immense fortunes were suddenly made by those who had no conception of the proper use of wealth. The financier was all powerful and controlled markets. Huge amphitheaters, baths, mausoleums were being erected. Works of utility were undertaken on a gigantic scale. Never were riches and poverty in sharper contrast. The slaves were at times ruthlessly worked to death in gangs employed by capitalists as careless of their welfare as any grasp-

* (An Outline of Our Civilization. Vol. II.)
** (The Meaning of Faith. By Harry E. Fosdick. Page 312)

ing exploiter of labor in modern times. On the other hand the millionaries of the day were generally freed slaves. These usually were most given to grinding the faces of the poor. Amid all the cruelty of society there was no lack of noble sentiment about the rights of man, but some whose language was most eloquent were harshest in exacting their rights." *

From this description of a much earlier civilization than our own, one can see history repeating itself with perhaps a little more external polish than the former. One cannot escape relativity in the historical method. The question is, what if man does gain the whole world but still remaines within a victim to prejudice, pust, pessimism, and sin? What shall it profit him? A recent writer goes as far to say that the primitive African savage is nearer to the heart of God and knows God better than the average Christian today. Emerson seems to have a grasp of the situation when he says that "Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent, like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket and the **

* (An Outline of Our Civilization. Vol. II.)
End of the first chapter by Dr. F. Jackson.
**(Self-reliance. R.W. Emerson.)

naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under. But compare the health of the two men, and you shall see that his aboriginal strength the white man has lost."

"The civilized man has built a coach, but has lost the use of his feet. His notebooks impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinment some energy, by a Christianity intrenched in establishments and forms, some vigor or wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?"

"Society is a wave. The wave moves onward, but the water of which it is composed, does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal".

Of course " The differences between the successive generations are profound and radical. If a man had knowledge and imagination enough to see in panorama the changes since Jesus was on earth; if he could not only watch the outward events of passing dynasties and fortunes in war, but could enter into the thoughts of each new century as it came, its social ideals, its scientific conclusions, its political beliefs, its philosophies and theologies, what bewildering kaleidoscopic changes would pass before him! All the difference between autocracy and democracy, between a flat earth under the upturned bowl of the sky and the new universe of unimaginable distances, between miracles and regular law, between Greek metaphysics and the new philosophies would be there."*

But has the state of mans' inner nature changed? That is the vital matter. Through all of the outward and inward changes of humanity, Christ remains the same. His quality

* (The Manhood of the Master. Fosdick. Page 171)

overpasses time and space. It must be this which Emerson has in mind. And we could refer the following expression by Horace Bushnell which is: "Where the pivot of righteousness is borken, the scales needs slide off their balance," to the same thing. It is without this quality that no real progress is possible no matter what the external accumulations may be. A whole civilization may be as John H. Finley describes:

> "The whole development of human culture apart from Jesus Christ has grown from the roots of self-interest and self-regard. Ambitions for their own success and happiness have often required men to make their environment more auspicious, and to that end they have co-operated socially with those who could take benefit from what would also advantage them. Many efficient civilizing movements have thus grown into great corporate power. But the main purpose of building a civilization that would do the other man better service and afford him finer opportunity is something which was never heard of in this world until Jesus Christ came--and has not been acted upon over-much since..."*

From this, it would not be going too far to add that a great civilization may be thought of in the following terms:

> "For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack."

The personality values can be entirely subjugated to physical and sensual pursuits. And because the ways of this universe refuse to be mocked or deceived,

* (An Outline of Our Civilization. Vol. V. Page 23.)

civilizations blindly fall into the ditches of their own digging.

"The tumult and the shounting dies;
The captains and the kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget--lest we forget!

"Far-called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget--lest we forget!

Rudyard Kipling. "Recessional".

MOTTO

"The world is his who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold is there only by sufference,--by your sufferance. See it to be a lie, and you have already dealt it its mortal blow." Emerson. 'The American Scholar.'

"This people honoreth me with their lips,
But their heart is far from me." Mark vii: 6.

III

"God for our Christianity", or "Christianity for God". The Difference between 'Appearing Right' and 'Being Right' .

Boccaccio tells a story of " a Christian who wished to convert a Jewish friend to the true faith. Moved by his insistence, the Jew said that he would go to Rome and see Christianity at its headquarters. The Christian was much chagrined; he said to himself, so far from turning Christian, were he a Christian he would certainly become a Jew. But the Jew went and returned a Christian, because he reasoned that a religion which could prosper in spite of the evil lives and corruption of the papal Curia, must be the ' most true and holy of all'"*

Again, "Speaking at the annual Buddha celebration at Calcutta in 1924, Mahatma Gandhi said: 'Hundreds of Christian friends still consider that I am a Christian, and some Christian friends do not even hesitate to ascribe by implication cowardice to me and say to me, (We know you are a Christian, but you are afraid to own it. Why don't you come forward boldly and say that you believe in Jesus and his Salvation?)' He went on to declare: ' For me, however, I regard myself as one of the humblest of Hindus, but the deeper I study Hinduism the stronger becomes the belief in me that Hindusim is as broad as the universe, and it takes in its hold all that is good in the world. Something within me tells me that for all that deep veneration I show to the several religions, I am all the more and not the less a Hindu.'"**

From these two quotations, many important inferences can be made. Perhaps one of the strangest would be that Christianity is in itself a miracle. It has been its own worst enemy up to the present moment. And there can be no doubt that its most subtle danger is that it does not live by the things it professes to believe in. Upon this matter, the foregoing stories help to elucidate somewhat. However, an intelligent

* (An Outline of Our Christianity. Vol. II.)
**(" " " " " . Vol. V.)

has given the following answer to this situation: "Judged by our actions", he said, " and by the way you live in these great cities of yours, you Christians believe in money. Money is not all you believe in, of course, but there is nothing else you believe in quite so firmly. The God of Jesus is your Sunday God: but on week-days you worship Mammon. You look upon the universe as containing an infinite number of potential dollars or pounds sterling, and the business of your lives is to turn those potential dollars or pounds into real ones. You don't really believe in the ultimate worthwhileness of anything else. Your great nations of the world are great organizations not for serving God, but for exploiting the universe. And since you can't help getting in one another's way you learn to hate one another and go to war."*

Or again, in the words of Sydney Smith, when he explains some people's patriotism:- "God save the King! in these times too often means, God save my pension and my place, God give my sisters an allowance out of the Privy Purse, let me live upon the fruits of other men's industry and fatten upon the plunder of the public." **

Christianity is guilty. Christians do make many beautiful professions of their belief in Jesus Christ, the Kingdom of Heaven, justice, mercy, and love, but in reality they do not live by these professions. What they live by and what is real to them is entirely different. Sydney Smith's words surely fulfills the actual situation in Christianity. The general trend of most Christians is to use God as a bell boy to answer their many whims. Money is the greatest desire in Christendom--God is supposed to help fetch it and if he doesn't

* (An Outline of Our Civilization. Vol. V.)
**(The Meaning of Faith. H.E. Fosdick. Page. 233)

the people will doubt His existence. Dr. Folkes Jackson presents a disturbing challenge to Christianity: "If Christianity ever recovers the vigor it had in the first century it will fling itself against this belief in money with an ardor like that of Paul when he attacked the pagan cults of his day. It will be a terrible struggle and will call, just as in the old days, for heroic men and women to take their lives in their hands and care nothing for what happens to themselves. But the weapons of their warfare will be the same that enabled Paul and his companions to ' cast down the strongholds' that opposed them in the first century, not carnal weapons but spiritual. These heroic persons will not be mere fine talkers about religion, any more than he was--for he had a great contempt for that sort of thing. They will be men and women who have seen, as he saw under different circumstances, that this world of money-making in which we are all immersed is not the real world but only a half-real; that men in their true nature are citizens of a vaster commonwealth, of which the great nation on earth is no more than a symbol; that the citizenship of us all is in heaven; and that no earthly citizenship can be rightly fulfilled until its principles are drawn from the Eternal City of God, where there is neither circumcision nor uncircumcision, barbarian nor Greek, bond nor free."*

Too often in history, our Christianity has been like Toplady who sang "Rock of Ages" and then wanted to have John Wesley tarred and feathered. It identifies God with its own self-interest and self-regard and whatever goes contrary to that is ' pariah ' or ' anathema'. In this we can see the Crusades, the Wars of Religion, the Inquisition, racial prejudice, narrow nationalism, industrial autocracy, and the like.

* (An Outline of Our Civilization. Vol. v.)

When a good man like Jesus is crucified, things look pretty dark, but when he is crucified under the notion of doing God a service, the case becomes unpardonable. War is always a bad thing, but when it becomes a 'holy war' it is much the worse. This is a strange duality of facts. Man has never been irreligious. All things that he has felt like doing, there was no lack of religion to back him up. And when religion became Christian, the lowest as well as the highest elements in human life were thereby much more pronounced. What history reveals to us is not the lack of any religion, but that religion has been used badly for selfish ends in life.

From appearances, a culture may look good, but in reality it may be bad. The motives may be either high or low. These words from our Lord are not without sound ground: "Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out daemons in your name? did we not perform many miracles in your name?' Then I will declare to them, ' I never knew you: depart from my presence, you workers of iniquity.'" Matt: vii: 23.

And it is quite possible for a civilization to crucify Jesus Christ afresh and believe that it is doing God a service. In history, Nero sits upon the throne while Paul languishes in prison. Constantine

is the first great representative figure of nationalized Christianity. He was the first to replace the old pagan names of the deities of Rome with Christian names. In this respect, he is still quite modern. He was soon made the high priest of the Roman Empire under the title Pontifex Maximus. The Cross of Christ was used as a magic charm to help win battles. Soon after Constantine was converted to Christianity, he put his new faith into practice by putting his eleven-year old nephew to death, but murdering his oldest son, Crispus, by suffocating his second wife to death, and then after his death, he was enrolled among the heathen gods of Mt. Olympus. One early writer eulogized him as follows:

> "Galilean, thou has conquered! The ruler of the civilized world lays his crown at the feet of the crucified of Nazareth."

What really happened was that Constantine merely captured the church for his empire. And from that time on, Christianity has been used more or less as a 'rubber stamp' to confirm the actions of the state. And if it did not do this, it became the state in the name of Christianity. Evidence for this can be picked up from almost any period in history. As an example, let us take the period of the Crusades.

Pope Urban II, before a large gathering of people said: "If you must have blood, bath your hands in the blood of infidels. I speak to you harshly, because my ministry obliges me to do so: soldiers of hell become soldiers of the living God." And the people shouted: "It is the will of God." Then in our own time, during the World War, there is plenty of evidence on hand. One or two instances will suffice here: "American Catholics will ever stand by the final decision of our Government, whether it be for or against war," writes a Catholic Bishop. Again, a Protestant bishop says: "To take the position that one will never again sanction or participate in any way, even though it may be a war against evil , is to my mind foolish and unchristian." Dr. Hillis, one of the most renowned clergymen in this country and of whom Theodore Roosevelt said: ' I would rather have Dr. Hillis as chaplain than any other man I know,' wrote in his book, (The Blot on the Kaiser's Scutcheon) these words:

"These men (former pacifists, etc.) feel that there is no longer any room in the world for the German... lovers of their fellow-men have finally become perfectly hopeless with reference to the German people. They have no more relation to the civilization of 1918 than an orang-outang, a gorilla, a Judas, a hyena, a thumbscrew, a scalping knife in the hands of a savage...In utter dispair, therefore, statesmen, generals, diplomats , editors are not talking about the duty of simply exterminating the German people. There will shortly be held a meeting of surgeons in this country...These surgeons are preparing to advocate the calling of world conference to consider the sterilization of the ten million German soldiers, and the segregation of their women, that when this generation of German goes, civilized cities, states, and races may be rid of this awful cancer that must be cut clean out of the body of society."*

Statements like this were not in the least uncommon during the World War on both sides. And they speak loud enough without adding another word. In time of

* (Jesus or Christianity. Kirby Page. P. 59)
The Twentieth Century Crusade, pp. 56, 57, 59.

peace, our Christianity may appear very good to those who are not able to discern its real quality. A crisis brings this to the surface. Unless Christianity will take Jesus seriously and present itself a living sacrifice to his Person, this generation may yet end in disappointment.

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to him,
And to him I cleave alway.

"If Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

--Richard Watson Gilder.

Writing of the Kingdon of God, Dr. Walter Rauschenbusch states that "It suffers terrible reverses; we are in the midst of one now; but after a time it may become apparent that a master hand has turned the situation and laid the basis of victory on the wrecks of defeat."*

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* (The Social Principles of Jesus. Page 197)

MOTTO

"Truth is compar'd in Scripture to a streaming foundtain," wrote Milton. "If her waters flow not in perpetual progression, they sick'n into a muddy pool of conformity and tradition."

"Such ages of ignorance God overlooked, but he now charges men that they are all everywhere to repent ...." Acts xvii: 30

"It was said unto you of old time.....but I say unto you." Matt. v: 2I.

IV

The Crucial Problem of Adjusting the Spiritual Dynamics of Christianity to Contemporary Human Life.

Mr. Niebuhr belives that religion is dying simply because of its failure to relate itself to progress in the affairs of men.* But this an old difficulty. The whole trend of the Christian Bible seems to be a conflict between the old and the new--religion's failure to relate itself to practical goodness in social affairs. The following indictment is typical of the prophets:

"What unto me is the multitude of your sacrifices? said Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-

* (Renascence of Jesus. G.T. Tolson. P. 223)

goats. When ye come to appear before me, who hath required this at your hand, to trample my couts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of seemblies-- I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a touble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you ,make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widown." --Isa. I: II-I7

And this terrible indictment is not hard to paraphrase into modern significance and meaning: "Wherewith shall I come before the Father of Jesus, and bow myself before the God who is love? Shall I come before him with gorgeous ceremonies, with elaborate rituals? Will the Father of all mercies be pleased with thousands of repeated credos or with ten thousands of eloquent sermons? Shall I give the bending of the knee for my transgression, the offering of my purse for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Father require of thee, but to do justly and to love kindness and to walk humbly with thy God?"

That much of modern Christianity needs such instruction is evident. A great deal of our religion may be described as Professor Rauschenbusch has done: "Religion in the past has always spent a large proportion of its force in doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem, or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows."

And it is thus that religion and life are ever in the danger of drifting apart which proves fatal to both.

References: The Meaning of Service. H.E. Fosdick. First Chapter.

"Time makes ancient good uncouth". It is a tendency of human nature to settle itself down into customary ways and go to sleep--"Religion", said Karl Marx, " is the opiate of the people." While this does not sound well, it is nevertheless true. It is because Christianity has so much concern for life, that it must also be concered with the forms which allow for the expression of life. Unless men build themselves more stately mansions for their souls, they must needs perish or at least, lose their better selves. But it is this that men fear to do. They do not like to tear up old homes for new ones. Thus, if it were not for the compulsions of time and events, men would still be living in a flat world instead of a spherical one. But God pushes men out of their self-satisfied ways and tells them to move on. We are not here advocating a mere set of up-to-date opinions in religion which many use to pose in. There is any amount of intellectual excursion these days which is taken to be a substitute for moral consecration. What we have is a situation like this:

"What one fears about a modernist church like our own is that it may gather to itself many pwerful men of business who will welcome the intellectual adjustment of theology to the new knowledge, and will settle down saying, 'This is the kind of church I can go to without

insulting my mind.' One knows however, that if Jesus should sit down with such a modernist churchman He would not spend so much time talking about the intellectual readjustment as about the economic adjustment of His principles to modern business.

"And if a man were going to be a Christian in earnest He would expect him to live in this present economic order discontented with its acquisitive greed, being in it but not of it, living above the average and ahead of the times, not content to get his ethical standards from the common practices, but trying to lift the common practices toward more Christian standards." --Fosdick. (Taken from a recent sermon which he preached in New York city.)

Religious experience is ever the same. Outward forms change and it is the problem of intelligence to make the best possible adjustments so that mankind may better be served with the 'freedom wherewith Christ has made us free'. "Across a chasm of eighteen hundred years," once said Napoleon, " Jesus Christ makes a demand which is above all other, difficult to satisfy. He asks for the human heart. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range." *

Again, we can see a very good analogy in the pugilistic instinct of man. The instinct remains the same. The difference between the succeeding centuries is that of instrumentality. One uses bow and arrows, while the other may use a machine-gun.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast the Truth."

* (The Manhood of the Master. Fosdick. Page 55)

Christianity must cease specializing upon non-essentials and trivialities and concern itself more with the vital matters of civilization if it would know what is good for itself. Christianity has the vital principle for the amelioration of humanity. To be sure, it is quite revolutionary in its effects upon the ' status quo' But that is ' sine qua non' to the real prosperity of Christianity and subsequently of civilization. The Cross is lifted over it and conflict lies in its wake. Christianity is still a crusade against chaos--"The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; And all flesh shall see the salvation of God. Luke iii: 2.

And we may conclude that the central passion of Christianity is to pray for and labor towards the coming of God's Kingdom in the world. With its spiritual resource it must change the present unideal social order into the true brotherhood of man. And the religious forces of Christianity must be adjusted to common weal if it would be true to its Master.

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APPENDIX

Decadence of Race Traced By Lecturer

Mendelian Theory Cited as Evidence of Hereditary Influences on Life

By Anne Meux '31

Biological decay of superior stock was cited by Dr. Alfred Mjoen as the cause of the degeneration of civilizations in his lecture "Why Nations Rise and Fall," given last evening in Wheeler auditorium. The Norwegian eugenist illustrated his lecture with outline maps, charts, and slide photographs.

The superior stock of previous civilizations such as the Assyrian, Egyptian, Greek, and Roman rose to power because of the natural selection of hereditary factors in the opinion of Dr. Mjoen, who strongly believes the important influence of heredity.

"How can you believe in heredity when genius always disappears? How can you believe in heredity when criminals arise from a good stock, when good members of society come from the criminal class?" parried the doctor. In answer he explained Mendel's theory as applied to humans and its working in the production of criminal characteristics.

Biologist Augments Talk With Charts

He pointed out the statistical results of investigations made by the great Swedish biologist, Lundborg and himself in his laboratory in Oslo, Norway. In one case, a family including 2232 individuals in seven generations resulted in 460 conductors of criminal characteristics, and 46 diseased criminals. Another case of 2004 individuals gave proportional results.

These derangements are recessive characteristics which explain the appearance of normal children in the first generation of criminal stock.

An outline chart illustrated that the word criminal does not refer to a unit type. The degrees of incentive necessary, range in varying degrees from the average criminal, through the moron, up to the abnormal offender against society.

Spread of Nordic Culture Explained

Dr. Mjoen continued by stating that the congestion of humanity in cities constantly offers stronger incentive for criminal action. In his opinion to reduce criminality in opposition to the beliefs of Alfred Adler of Vienna, an environmentalist, he would destroy cities and isolate all criminally inclined.

The last great civilization, the Nordic, is threatened by the same biological decay which resulted in the dowufall of its predecessors. "Since the industrial revolution, the work of charity has been perpetuating an army of efficient and moronic individuals," Dr. Mjoen maintained.

"Natural selection was destroyed and the feeble-minded allowed to live. In the past, the feeble minded weer not capable of taking care of themselves in the world as they found it, so they lost themselves in the woods.

"The spread of Nordic culture by successive invasions of France, England and America has been concluded by the last and best . . . to California," he remarked with pleasant facetiousness.

Racial Mixtures Endanger Society

The Vikings of the present day, descendants of those who built the modern civilization, are dying out because of the differential birth rate. Again, Dr. Mjoen presented charts showing that the ratio of births between the families of college graduates and the casual laborer is as one to two and one-half on the average.

"Amundsen, one of the finest type of men, never married," exclaimed the eugenist, "and yet in the immediate neighborhood of his home lives a family with fourteen children. I have been watching their development and over half of them have been in the hands of the police.

"About 53 per cent of American criminals originate from a defective racial mixture," he continued, quoting Dr. Henry Osborne's statement that a yellow danger invades the United states from the west, a black danger from the south, while race mixtures from the lowest stratas of society of Europe, endanger this country from the east.

*Referred to on page 9 under "Whither Civilization? The Direction and Trend --What Some Leading Thinkers Have to Say."

(1)

ndian Maid Goes on Trial For Slaying Mother in Row

COLLVILLE, Wash., March 11 (AP) -Helen Moses, 20, pretty Indian rl, smiled calmly at her bright- anketed tribesmen today while the :ate presented three winesses o ·ove. she murdered her aged other.

The third witness, A. V. Downs, is ıe Justice of the Peace at North- ort, who obtained the girl's con- ssion she shot Mrs. Susie Moses, ter her mother had threatened ıd beaten her because she loved a hie man.

The confession said in effect she ıd Clarence Hartley, her sweet- eart, attended a dance. When they turned, Mrs. Moses started to beat er. She snached up a rifle, aimed and pulled the trigger. She "did not know it was loaded and meant only to frighten" her mother. Hartley helped her hide the body afterward.

Wrinkled squaws, wrapped in gaudy blankets and shawls, and moccasined braves of the elder generation, combined with young Indians in modern garb, with lipsticks and bangles, to pack the tiny courtroom.

Helen's garb was a modish gray frock. Hartley, the white man who incurred Mrs. Moses' dislike, was outwardly cheerful. He is charged with being an accessory to murder, and is being tried jointly with Helen.

(2)

Every American Has Theoretical $3000 Wealth

By United Press

NEW YORK, Feb. 24.—The theoretical wealth of each person in the United States' population of 120,000,000 is $3000, the sum total of the country's wealth in tangible assets being $360,-100,000,000.

These figures are the result of a thorough survey by the National Industry Conference Board. They are given as at the end of 1928, but it was believed a large increase might be shown if it were possible to estimate the country's wealth as of today.

In dollars, the figures represent an increase of 93 per cent since the last estimate of the Nation's wealth in 1922. The purchasing power has increased 37 per cent.

California stands sixth on the list in per capita wealth. The per capita wealth of the Golden State is $3725, larger than that of New York State.

Nevada is the highest with $7338; South Dakota second with $4831; Wyoming third with $4696; Oregon fourth with $4244; Nebraska fifth with $4119 and California sixth with $3725.

PART II. Page 66.

"Capital Punishment."

PART II. Page 26.

"The Creation of Gross Social Inequalities Within the Realm of Personality."

PRESS OPINIONS ON COMMUNISM PARADES VARY

By ELWOOD SQUIRES

Communistic demonstrations or unemployment appeals?

A wide diversity of opinion existed editorially in California newspapers during the past week over the underlying cause of "Red Thursday" meetings throughout the nation.

"That these riots were promoted in every instance by Communist interests and headed by Communist leaders is demonstrated by evidence gathered at scenes of the uprisings," declares the Berkeley Gazette.

"Typical Communist banners were carried by the rioters while Communist and Socialist orators were present at the meeting places of the rioters urging them to action."

Unemployment had nothing to do with the parades and speeches in these uprisings, avers the Bakersfield Californian, which says:

"Those men who paraded and defied the police were not looking for work; what they seek is to agitate in behalf of a cause, the cause of Communism, and it is notable that where arrests are made, most of those who are taken to police stations have Russian names."

Hollister Belief

On the other hand the Hollister Free Lance refuses to believe the demonstrations more than efforts by men actually looking for work.

"Moscow, say the civic and national authorities. The same say the majority of the political press," writes Editor Hoyle.

"Bunk! Says the observer with any gray matter. It happens to be 4 o'clock in the morning by the industrial clock. Unemployment is always at its lowest ebb in February, same as human vitality is always at its lowest ebb at 4 a. m. The few self styled Communists who start big city riots are mostly jobless men driven to desperation by hunger amidst plenty and waste. A good meal and a smoke is the best cure ever invented for Communism."

"The real essence of these nation-wide demonstrations, varying in intensity, obviously is one of dissatisfaction that has its origin in unemployment and logically can be allayed only by employment," concurs the Alameda Times Star.

The San Diego Sun waxes facetious over the whole matter.

"It probably was a close shave, in the minds of the national civil federation red-baiters and a few ladies of the D. A. R.," this paper says.

"They warned against a plot of revolution. After diligent search we were unable to find that such a danger existed outside the imaginations of the hysterical. But to make sure we consulted the United States Department of Justice, which has a rather large fund and force to keep track of such things. We were assured that they had no evidence whatever of any revolutionary plot, red or otherwise. So that's that."

Methods Contrasted

Distinction between the way the demonstrations were handled in Los ngeles and San Francisco was drawn by many editors.

"Authorities in California's two leading cities showed contrasting methods in handling the situation," pointed out Irving Martin, editor of the Stockton Record.

"Los Angeles, where it must be admitted the large number of idle men always presents a problem, dignified yesterday's demonstration by using tear gas bombs and clubs. San Francisco, on the other hand, greeted the paraders with smiles and arranged a platform at the civic center where the Radicals paraded their banners and the crowd disbanded after some oratorical steam had been let off."

The Santa Barbara Morning Press became editorially indignant over the Los Angeles situation, with the statement:

"The disgraceful demonstration in Los Angeles was what might have expected in a community that extends a welcome asylum to every cult of every kind that seeks a place to hide temporarily its ugly head until it can build sufficient strength to begin the spreading of its poisonous propaganda. The number of cults in Los Angeles are a standing joke the country over."

See Part II--
Section 3,
Page 31

MANY MILLIONS OF UNEMPLOYED CENSUS REVEALS

A snap tally of the first day's return on the census in San Francisco indicates an enormous number of unemployed citizens. Figures obtained from twenty-two census enumerators showed 2696 persons listed and 213 out of work. If this proportion held god for the entire city it would mean 55,000 jobless people in San Francisco and 10,000,000 unemployed in the nation.

A representative of the Labor World obtained these figures without any attempt to pick or choose among the 416 enumerators working in San Francisco. The reports cover districts scattered throughout the city however. One district enumerator reports 157 persons listed, and 25 unemployed; another 137 listed with no unemployed.

It is probable that these figures are not truly representative of the actual conditions, because persons who are unemployed are more apt to be at home and be listed than those at work. On the other hand, the wives of those at work are able to list the whole family and have done so. Also in many cases all the necessary information is left with the landlord or neighbor.

Making all allowances—even to a fifty per cent reduction—we have over 27,000 unemployed workers in San Francisco, and five million in the country at large. That is Hoover Prosperity. It is the result of Republican and Democratic politics. It is the inevitable recurrent condition that must be faced as long as we have the production of wealth managed by private capitalists for their own profit—in short, as long as we have capitalism.

Socialists propose insurance against unemployment to protect the jobless from want and privation. They propose a shorter work-day and a five-day working week to absorb back into industry the millions of men thrown out of work by improved machines, by speed-up systems, and improved processes.

But the only complete remedy is Socialism.

VOLUME LXXXIII

Police Quell Outbreaks of Communists

Extensive Agitation Carried On Throughout World As Reds Celebrate

Speeches Feature Day

Few Serious Injuries Occur In United States Riots; Capital Disturbed

Throughout the United States, at Montreal, Canada, and in all big European towns except those of Facist Italy and Soviet Russia, communists and unemployed celebrated "red" Thursday with speeches, demands and in some cases with riots.

London, Vienna, Berlin and other capitals were the scenes of fighting.

In the United States, no riot caused many casualties.

At New York, 60,000 people massed in Union Square. There was a clash in which many of the crowd were dispersed. In Chicago, because communists insisted on parading through the tough West end, police furnished them a guard against possible attack by gangsters.

Reds Parade Before Capitol

Demands made by speakers were the same in most instances—higher wages, shorter working days, relief for the unemployed men, unemployment insurance and less police activity against those dissatisfied with the "capitalist" system.

Tear gas and blackjacks dispersed an unemployed demonstration led by communists on the sidewalk in front of the White House yesterday. Thirteen of the 106 demonstrators were arrested after two riots, each of which lasted about 10 seconds.

The demonstrators, led by a few communists, paraded for 15 minutes on the broad sidewalk with several score of park and city police watching. They bore placards demanding work, shorter hours, shorter weeks, and attacking police with brutality.

Communists' Riots Sweep Three Cities

Los Angeles Police Disperse Parade of Unemployed in March on City Hall

LOS ANGELES, Feb. 26—(UP)—A proposed march on the city hall by unemployed was halted by police reserves tonight when they drove 250 communists from the plaza by use of tear bombs and night sticks.

Thirteen asserted communists were arrested, including Carl Sklar, purported district organizer for the communist party.

More than 3,000 persons crowded the plaza section, the 50 plain clothesmen originally assigned to prevent the march were supplanted by 200 uniformed officers. The 3,000 were curious spectators but the 250 communists were massed in the plaza proper.

When Sklar mounted a box to begin a speech the 50 plainclothes officers closed in and took him in custody.

"Communists, defy the police." His supporters attempted to rescue him from the officers and a wild melee ensued. Finally, the police withdrew and threw about 20 tear bombs, putting an end to the trouble for no shots were fired. According to estimates, there are about 25,000 unemployed men in Los Angeles.

the street, in Lafayette park, a similar attempt to speak was made and stopped by police.

San Francisco Mayor Speaks

More than half of the 106 were youths and many were negroes.

The lone riot death in the United States was the result not of a clash between police and reds, but of a fight between striking hosiery workers and strike-breakers in Philadelphia.

With more than 10,000 persons present, San Francisco's "red"

(Continued on Page 2, Col. 2.)

See pages in section (III) PART II. In particular, see page 33.

NUMBER 40

World Police Prepared for Red Rioting

Communists Plan Parades, Speeches Demonstrating System's Solidarity

"Brutality" Predicted

Public Meetings Prohibited In Los Angeles, Seattle By Official Edict

By United Press.

Police reserves were mustered in American and European cities last night as a precautionary measure against possible disorders arising from "Red Thursday" demonstrations by communists today.

Red leaders plan parades, speeches and other activities to demonstrate the progress of their system throughout the world and to illustrate their solidarity against recent "capitalistic" religious attacks.

In Seattle, all demonstrations have been prohibited by Mayor Frank Edwards, and radical leaders are said to be ready to defy the edict. Two machine guns and tear bombs are in readiness to quell any disturbances that might arise.

Los Angeles Police Remove Red Banner

Los Angeles police yesterday removed a huge red banner from the factory district which called the communists to meet in front of the city hall today to observe the demonstration. "Workers! Don't Starve! Fight!", the banner said.

Washington communists disclosed an intention to lead a parade of unemployed to the White House today as Secretary Davis proposed to Congress a great appropriation of money to be used by the president if necessary in alleviating unemployment.

Meantime the Socialistic party of America predicted that "exceptional brutality" will be visited upon demonstrators unless the police are curbed.

New York Communists Plan Great Demonstration

A gigantic demonstration has been planned at Union Square in New York, long known as a "steam letting" area for protestors. One of the greatest meetings of the post-war period is expected.

Their protest is aimed at unemployment specifically and at things under the capitalistic system generally. Police will be mobilized at the square to quell disorders. Other demonstrations are expected in Detroit, Boston and Kansas City, where officials are on the alert against disorderly conduct.

Paris Officials Ready To Preserve Order

In Paris, 10,000 soldiers, 15,000 police and 1,000 mobile police officers under command of General Henri Gouraud, military governor of the city, and Perfect of Police Jean Chiappe, were ready to preserve order.

Six thousand police were directed to patrol the streets of Berlin and guard government buildings and factories. The government of Saxony prohibited all open-air demonstrations for eight days beginning tomorrow.

Police also took precautions at Prague, capital of Czecho Slovakia; Vienna, capital of Austria; Rebal, capital of Esthonia, and Bucharest, capital of Roumania. Even the police of Rome, where the communist party was officially disbanded in 1925, were watching carefully all movements of former communists.

London Parades Will Be Supervised by Police

In Rebal, the Esthonian self-defense corps held a test alarm at 4 o'clock, arousing the population with bells and foghorns and occupying government offices and strategic points.

A number of communists who rushed to the street armed with rifles were arrested. A sentry shot and seriously wounded General Toerwand, chief of the Esthonian general staff, and killed his adjutant, Major Ibros, when the two failed to obey his command to halt.

Parades of communists here are scheduled to start at 10:30 o'clock tomorrow from four sections of London and end in a joint meeting outside the historic tower of London where a delegation will be chosen to visit the lord mayor and protest against "unemployment starvation." The processions will be heavily flanked by police.

Referred to in the first part of PART II, chiefly under section (III),

Rioting Features Communits Orgy

(Continued from Page 1)

Thursday passed very quietly at the civic center yesterday.

Mayor James Rolph, Jr., played host, addressing the army of unemployed from a speakers' stand erected for the occasion. After an hour or two of speechmaking during which Mayor Rolph promised to carry demands for employment to the supervisors, the gathering dispersed.

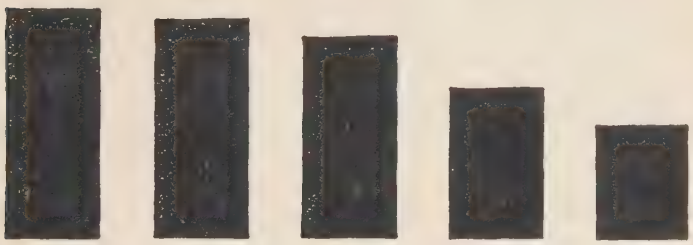
A single brief skirmish in which two women offered the only determined opposition to waiting police forces comprised the communist demonstration in front of the city hall yesterday.

Only a sprinkling of persons in the crowd of several hundred, most of them curious onlookers, made a feeble attempt to protect the two women from arrest. However, the two were bundled into a police car quickly and booked on charges of criminal syndicalism.

Throughout the world hundreds were arrested. In Germany three were killed and many wounded. There were few serious injuries in the American demonstrations.

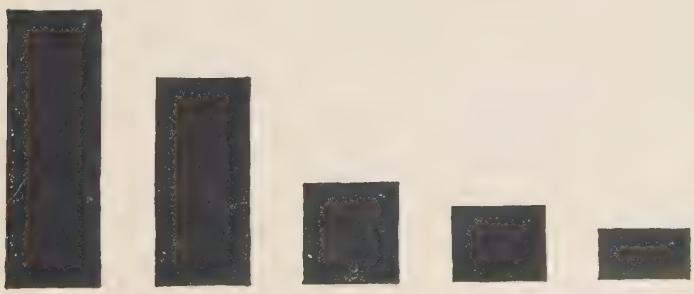
See in PART II, the section called "NATIONALISM AND WAR".

·MAN·POWER·
·OF·THE·FIVE·NAVIES·



93,323 MEN	89,007 MEN	81,595 MEN	60,834 MEN	45,397 MEN
UNITED STATES	BRITISH EMPIRE	JAPAN	FRANCE	·ITALY·

·MONEY·COST·
·OF·THE·FIVE·NAVIES·



$374,608,054	$278,478,000	$131,222,722	$99,568,000	$63,622,982
UNITED STATES	BRITISH EMPIRE	JAPAN	FRANCE	ITALY

FROM TABLES OF BURTON L. FRENCH, CHAIRMAN OF HOUSE NAVAL APPROPRIATIONS SUB-COMMITTEE; IN "CURRENT HISTORY", JANUARY, 1930

See in PART II, the section called: "NATIONALISM AND WAR."

Peace Must Come Slowly Says Editor

Democracy Slows Progress Towards Amity Between Nations, Says Speaker

Sees War Era Ended

Young Plan Said Efficient But Necessity for New "Younger Plan" Told

Need for patience in efforts to obtain peace because of the modern system of democratic governments which makes it difficult to make progress towards either war or peace was emphasized by Wolf Von Dewall, foreign editor of the Frankfurter Zeitung, in his lecture on "The Struggle for Peace" in Wheeler hall last night.

Von Dewall arrived in the United States last month to conduct a lecture tour for the furtherance of peace under the auspices of the League of Nations Association. He is an ex-soldier, newspaper correspondent, and is well versed in "international affairs," according to Dean Monroe E. Deutsch, chairman of the evening.

Editor Tells Aims Of France at Versailles

"France's fear of Germany, as expressed in their nationalist policy, has been the cause of all trouble in the peace negotiations at Versailles and in the following years," Herr Von Dewall, remarked. "Nationalism of any description is a bad thing but in regard to fear it is terrible."

The German editor enumerated the demands that France made at Versailles and stated that she failed to secure her two main points—to procure the Rhineland and to secure an Anglo-American guarantee. This was due to the opposition of Woodrow Wilson and David Lloyd George.

Says Wilson's Reputation In Germany Will Grow

The work of Wilson at the peace conference was highly praised by Von Dewall. "If it had not been for Wilson the treaty would have been much more terrible. He insisted on the creation of the League of Nations, which is the hope of all European nations."

Wilson also was responsible for securing a germ of improvement by incorporating into the covenant the possibility that bad treaties can be revised. "In Germany also Wilson's reputation will be restored."

Dawes Plan Obtained After Poincare Downfall

"French occupation of the Ruhr district proved to be a fatal victory as France gained no reparations because Germany was bankrupt. France obtained no security since the allies did not approve of her actions.

"Germany was able to negotiate with a friendly peace-loving France after the downfall of the Poincare regime in May, 1924. As a result, with the aid of the United States and England, the Dawes plan was adopted and a form of security obtained.

Locarno Pact Led to German League Entry

"If Europe is to be saved, France and Germany must cooperate," said Von Dewall. This cooperation began in the development of frank, open, diplomatic relationships at the Locarno conference. Briand and Stessemann realized that the problems were too serious for the old diplomatic policy and they inaugurated the method of fighting their problems together instead of in opposition.

corporated in the covenant there ill be no excuse for the United ates to stay out of the League of ations," was the bald statement at the lecturer made after his ldress.

"Do not think me an idealist hen I declare that the world is a e era of war is over. Wars have come so terrible. The most in-

THURSDAY, APRIL 3, 1930

Japan Agrees To American Naval Terms

Five-Power Conference Will Postpone Friday Session Until Next Week

LONDON, Apr. 2—(UP)—Japan officially accepted the American naval proposals today, and the session of the five-power conference, scheduled for Friday, was postponed until next week to give further time for an Anglo-French security agreement.

These developments were hailed with delight by the American delegates.

"The situation is much improved over last week," Secretary of State Henry L. Stimson told the press after the delegation heads had deferred the plenary session. "I am much more optimistic for a five-power agreement than I was at that time."

Reservations to Be Investigated

Considerable formality was observed when Japan's official acceptance of the American figures was announced to Stimson, Senator David A. Reed and Premier J. Ramsay MacDonald by Japanese Ambassador Tsuneo Matsudaira. The four men met in the first committee room of St. James' Palace.

Japan's two reservations to the agreement will be taken up in detail tomorrow, but it was reliably learned the Americans and British have already decided to accept them.

League Covenant To Be Unchanged

While MacDonald was at St. James', Chancellor of Exchequer Philip Snowden represented him in the House of Commons and successfully parried questions as to the exact nature of the formula by which Britain is seeking to satisfy French security demands.

Asked whether any changes were contemplated in the League of Nations Covenant, with respect to joint action against an aggressor, Snowden said:

"No. I gather this question refers only to conversations which may proceed at London at the present time. Of course, that does not prejudice discussions which may be held by the League of Nations regarding amendment of the covenant."

Friday Plenary Session Postponed

The delegation heads met at St. James' immediately after the Anglo-Japanese session. Sir Maurice Hankey, secretary-general of the conference, submitted a statement saying a sub-committee's report was ready on the question of size of submarines and that the question of humanizing submarine warfare was still in the hands of a jurist subcommittee.

An official communique said:

"It was agreed that the Friday plenary session should be postponed owing to the circumstance that the progress of certain negotiations, which it is undesirable to interrupt at this stage, might be affected by a public statement concerning them."

Later the British spokesman explained that the postponement was due to the Anglo-French negotiations.

See Part II, "NATIONALISM AND WAR."

Japan to Accept U. S. Compromise

TOKIO, Apr. 1—(Tuesday)—(UP)—The Japanese Cabinet today approved instructions to be sent to Reijiro Wakatsuki, chief delegate at the London Naval Conference, which, it was understood accept the American compromise proposals with slight reservations.

Premier Yuko Hamaguchi immediately reported the action to Emperor Hirohito. It is understood the instructions will be forwarded to London immediately.

The American proposals of a compromise on Japan's demands for a 70 per cent ratio with America and Britain on cruisers carrying 8-inch guns at first met with opposition here.

The Cabinet's decision today, however, apparently surmounts what at first appeared an impossible obstacle to this accord.

The London Monstrosity Suggests We Hold a Conclave Just to Create War

For a week the wealthiest chain of newspapers in the United States has been advancing various arguments leading to the proposition that the American delegates to the Naval Conference should come home. We cannot agree with many of the arguments, but answer to the fundamental proposition is impossible. Plainly the delegates should return. They are doing nothing, have done nothing; and there is no reason to believe they ever will do anything. But a supposed-to-be traditional policy of isolation should, and does, have nothing to do with it.

What the World needs is fewer conferences and more frankness. The ludicrous attempt at a Naval Conference, which has faltered through another week, and which may be aptly termed the Failure of the Decade, has done much more harm than good. It is easy to apply epithets; the World War was labeled the "War to End Wars." More truly it could have been called the "War to Begin Conferences." And now the World needs a Conference to End Conferences.

America's aim, according to a section of the British press, has been for "cheap parity." The United States, wishing to remain on an equal basis without increasing her naval budget, hid her grimace with an olive branch and offered to give only that she might receive. And the American delegation has done nothing that would indicate this view to be fallacious. The cry of Peace has been loud, but the giving hand has been empty. Of course, the United States is not alone in this: the same could be said of any Power represented at the London Monstrosity.

The sad aspect of the situation is that there is every reason to believe that the World wants Peace; despite the antics of its delegates who do not seem to be its true representatives. And the only way for it to get that Peace is by stopping the comical act of beating around the bush. Very likely the phantom Peace is concealed in an entirely different bush; and it would be best to set the hounds in chase and find that hiding place.

If it is impossible to abolish conferences, if it is impossible to reform them into something where frankness would predominate, there may be another route to Peace. We could mass together all of our most hypocritical diplomats, and hold just one more old-fashioned parley, the last of the conferences. It could be called the "Conclave for the Purpose of Creating War."

Success would follow, one way or the other.

See, Part II: "Nationalism & War".

Commissioner Awaits Order From Viceroy

Concern Felt Over Boycott Against Village Officials Who Refuse to Quit

BOMBAY, India, April 13.—(UP)—The arrest of Mahatma Gandhi was believed imminent in some circles tonight, a week after he started an India-wide campain of civil disobedience against British rule.

J. E. B. Hotson, commissioner of the northern division of Bombay presidency, arrived in Surat, near Gandhi's headquarters, and was understood to be awaiting instructions from Viceroy Lord Irwin. After conferring with Suart police, Hotson was said to have wired a complete outline of the situation to the Viceroy.

Local Administration May Be Disrupted

The authorities were reported perturbed not so much by the illegal salt manufacture, which Gandhi launched as the opening move in his campaign, as by the organized boycott against village officials who refused to resign at his request. It was feared this boycott which in some cases meant denial to officials of all foodstuffs except illicit salt, might interfere with local administration.

Violation of the salt laws continued, Gandhi's followers becoming increasingly emboldened by the failure of authorities to arrest him.

Government Salt Tax Portrayed as Demon

"National Week," which opened last Sunday with the first instances of law-breaking, closed tonight with great demonstrations in Bombay and elsewhere. The meetings were in commemoration of the so-called Amritsar massacre of exactly 11 years ago, when British troops fired on Indians as the result of a general strike called by Ganghi.

Vollmer Will Resume Duties After Seven Months' Absence From Home on Eastern Visit

Police Chief Organizes Criminology Department at Chicago University; Declines Invitation to Join Faculty But Promises Early Return for Lecture

After an absence of seven months, August Vollmer, Berkeley police chief, will take up his executive duties today. Vollmer has recently finished organizing the newly created department of criminology at the University of Chicago.

The Chief is well-known throughout the entire western hemisphere for his efforts in putting police work on a sound scientific basis. His methods have been adopted at Havana, Cuba; Los Angeles, Sacramento, Kansas City, and Chicago.

At the University of Chicago he completed the organization of the new department of criminology, the first to be installed in an institution of higher learning in America.

Although he declined an invitation to become a member of the faculty at Chicago, Vollmer will return six months hence to lecture.

The department at Berkeley has been headed in Vollmer's absence by Captain Clarence D. Lee.

See Part II.

"CAPITAL PUNISHMENT."

Naval Treaty Value Told in Radio Speech

Conditions of Agreement Will Insure Power of U. S. To Build Warships

WASHINGTON, April 20.—(UP)—The five-power naval treaty to be signed Tuesday permits the United States to build its warships in orderly manner without fear of being called into further naval consultation before the next conference in 1935, Senator Joseph T. Robinson said in a radio speech from London today.

The text of the speech was issued by the State Department. In it Robinson reviewed the conference results, apparently paving the way for acceptance of the treaty by anti-isolationists in the Senate as well as by those opposed to foreign entanglements.

Robinson Summarizes Real Results of Confab

From this viewpoint, his most striking utterance was:

"Failure to bind ourselves to consult or mediate in no way impairs the right of the United States to consult and give advice and even tender good offices should the occasion justify, but we should be left free to act as the friend of both parties to a dispute or at least as impartial in all controversies which do not involve American rights or interests."

American War Tonnage Fast Becoming Obsolete

Robinson, the senate minority member on the American delegation, summarized the actual naval results of the conference as follows:

"The total tonnage in all classes of auxiliary craft laid down by the United States during the years '22 to 1930, inclusive, was 138,120. During that time great Britain laid down 203,725 tons, Japan 242,771 tons, France 249,454 tons and Italy 163,943 tons. It is apparent that in those years the United States had a much smaller building program than any of the other four powers.

"Our war tonnage is now becoming obsolescent and we are faced with the necessity of rebuilding much of our navy. The treaty enables us to proceed with the task in an orderly manner and at a lower total tonnage than we have had in the past, in spite of the fact that we have built less than any other country represented at the conference."

Italian Demand of Naval Parity Refused by French

Robinson admitted that as a five-power conference the London meetings had not achieved "complete success.' He traced, as follows, the reasons for French and Italian non-participation in the limitation agreement:

"The Italians insisted on parity with the navy of the strongest continental power, even though there was little likelihood that Italy would actually build up to French tonnage during the period of the treaty. The French refused this demand. France is carrying forward a naval construction program materially increasing her tonnage in cruisers, submarine boats and destroyers. She was not disposed to reduce these tonnages without new guarantees of security."

See Part II:-

"Nationalism and War"

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Section (III) Part II

Central-Blatt and Social Justice

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The Church and Industrial Associations

I. The Church's Right to Speak

The Letter of the Sacred Congregation of the Council, addressed to Msgr. Liénhart, Bishop of Lille, in Northern France, on the subject of trade unions and employers' associations, will for all times remain an important and outstanding ecclesiastical document on the vital question of the relations between Capital and Labor. It crystallizes permanently the teaching of the Church on the great economic and social question of industrial association, which more than any other in this entire realm has agitated the minds of men. It is not, therefore, a transitory contribution of purely local consequence, but a final and comprehensive sociological text for Catholic worker and employer.

The circumstances which led to the writing of this letter by a Roman Congregation, whose duty it is to deal with questions of general Catholic discipline, must first be briefly told.

It so happened that in the Roubaix-Tourcoing district of Northern France difficulties of a rather serious nature had arisen between Catholic employers and employees, which at all events came to a crisis during the year 1924. Since both parties were apparently well organized the controversy reduced itself into a dispute between the workers' unions and the employers' association. Spokesman for the latter was M. Eugène Mathon, President of the Employers' Textile Association. His charge was that Socialist activities had been manifesting themselves in the Christian labor unions. In the name of his fellow employers the question, therefore, was appealed by him to Rome.

Whatever the merit of his case, it was gratifying to note that this industrial leader, acting as the representative of a modern employers' association, should look to the Church for a solution of an actual and critical industrial problem, and would rest his case with the judgment of the proper ecclesiastical commission. It was a due recognition given to the full right and competency of the Church to speak with authority on a subject of this nature.

A careful investigation of the past activities of the Christian labor unions was undertaken. There was no hasty decision, for the answer did not appear until several years later, in 1928. In substance it was really a vindication of the workers' organizations, although it found that individual members may not have been without blame.

M. Mathon, doubtless with the fullest conviction of the justice of his cause, had attacked the militant Catholic labor unionists in the Paris dailies, denouncing them as a menace to the social peace and welfare. He had further found fault with the priests who favored the organization of social unions and clubs. Finally he had come into conflict with the Bishop of Lille himself, Msgr. Liénhart, who had privately subscribed to a collection for the families of the Catholic labor unionists, reduced to starvation by the shutting down of the Halluin factories in which many of them had been employed. The Bishop, as became a shepherd of Christ's Flock, in a public letter answered M. Mathon's attack by saying that to exercise charity to the poor and unfortunate was the first duty of the Church.

To M. Mathon's credit be it finally stated that the Bishop's offer, thereupon, to arbitrate the controversy was accepted by him and his fellow employers, with the result that the strike or lockout was happily ended.

M. Mathon is just a typical instance of many a Catholic employer, in our own country, no less than in France, who under the same circumstances would have shared the same sentiments. Not all could possess his vivacity and aggressiveness, but neither would all possess his readiness to look to the Church for arbitration and to call upon her for a final decision in the fundamental point at issue, labor unionization.

Like many another prominent Catholic industrialist M. Mathon was able to see only the mote in his neighbor's eye. There was no objection to be found in employers' organization, it was only labor organization that was all wrong. Rome, on the other hand, was able to perceive both the mote and the beam in the eyes of the respective contestants. As for the immediate charge levelled against the definite Christian trade unions in M. Mathon's industrial district it gave the following reply:

> "The Sacred Congregation feels bound to declare that in accordance with incontestable documents and the proofs it has collected, certain of the allegations made are exaggerated, while others, the most grave, attributing a Marxist and State Socialist spirit to the trade unions, are unjust and wholly devoid of foundation. Nevertheless the Sacred Congregation does not deny that the Christian unions may have been guilty of tactical errors and that certain of their members may have made use of expressions in public not wholly in conformity with Catholic doctrine."

But if this decision were all that is contained in the Letter to the Bishop of Lille by the Sacred Congregation of the Council the present articles

Nations Will Sign London Treaty Today

Few Concessions Made by France, Italy as Three Powers Limit Navies

Naval Holiday Reset

U-Boat Warfare Restricted Over Indefinite Period By Pact Signatures

LONDON, April 21.—(UP)—Signature of the London Naval treaty of 1930 restricting 60 per cent of the world's warship tonnage will take place here tomorrow.

The United States. Britain, and Japan will be strictly limited by the pact, while France and Italy, representing 25 per cent more of the world's navies, may limit their strength if they choose.

Pact Saves Two Billion Dollars, Declares Hoover

Submarine warfare is restricted by mutual action of all five powers, and the signatories recognize the principle that their naval strength is a matter of international concern.

President Hoover estimates that the signing of the treaty will save the world two and one-half billion dollars in naval expenditure.

A rough outline of the treaty provisions follows:

Part I.

Modification of the Washington treaty, including extension of the battleship holiday until 1936, with permission to France and Italy to build 70,000 tons of capital ships each because they have never built up to their quotas. This part to be in effect until 1936.

Part II.

All technical points on which the five powers have agreed. Effective until 1936.

Part III.

The three-power treaty limiting the fleets of Great Britain, the United States and Japan but containing a safeguarding clause as follows:

"If during the term of the present treaty the requirements of national security of any high contracting party in respect of vessels of war limited by part three of the present treaty are in the opinion of that party materially affected by new construction of any power other than those who joined in part three of this treaty, that high contracting party will notify the other parties to part three as to the increase required to be made in its own tonnages within one or more of the categories of such vessels of war, specifying particularly the proposed increase and the reasons therefore, and shall be entitled to make such increase.

"Thereupon the other parties to part three of this treaty shall be entitled to make a proportionate increase in the categories specified, and said other parties shall promptly advise with each other through diplomatic channels as to the situation thus presented."

Part three of the treaty will be effective until 1936.

Part IV.

A single articles outlining the rules of submarine warfare, to be effective indefinitely.

Part V.

General provisions dealing with ratification and effectivating of the treaty. It is understood the entire treaty will become effective so far as the United States, Britain and Japan are concerned, as soon as all three ratify it. The whole treaty, less part three, will affect France and Italy as soon as they both ratify.

Part II-

"Nationalism and War."

NUMBER 74

ve Powers gn London laval Treaty

Donald Leads Impressive emonies as Delegates nd Long Conference

Sets Limitations

o-Italian Agreement on ity Will Be Reached At Geneva Meeting

NDON, April 22.—(UP)—At o'clock today, Chairman J. y MacDonald announced sol- to the five-power naval dele- seated around a horseshoe in Queen Anne's drawing of St. James' palace, "We ow reached the moment for the treaty."

by one the delegates, led by ry of State Stimson, arose, ched a small table in the cen- the hollow square, sat in a acked, gilt-and-red armchair rote their names on a parch-

r Speaks Last of Conference

fourteen minutes the pens ed. When at 12:52 o'clock, o Nagai of Japan placed his re at the bottom of the list, ndon Naval Treaty of 1930, ing the fleets until 1936, of- came into being.

cras clicked. Newspapermen notes. There was an im- tu speech or two. Then, with three months of difficult ation, MacDonald brought nference to a close at 1:18 , with the words: "I finally rmally bid you goodbye."

Less than three hours later the chief French delegates were on their way back to Paris. The Italians arranged to leave for Rome at 9 o'clock tomorrow morning.

The Japanese and Americans prepared a quick departure, the latter going to Southampton tonight to sail on the Leviathan at 6 o'clock.

Secretary Stimson, Senator Joseph T. Robinson and 33 other members of the United States delegation left Waterloo station at 8:30 o'clock for Southampton, accompanied by nine marines.

They were loudly cheered by a large crowd, which included many English flappers kissing the marines goodbye through the train windows.

Hoover-MacDonald Talks Incorporated in Treaty

It was understood that Stimson and his colleagues would use the Leviathan's new wireless telephone to put the finishing touches on the windup of their affairs here.

The Americans had called at No. 10 Downing street during the afternoon to bid MacDonald farewell. Stimson remarked that the Hoover-MacDonald conversations have now been incorporated in a treaty and he expressed his own and the president's thanks. MacDonald complimented the Americans on their energy and resourcefulness.

Franco-Italian Parity to Be Arranged at Geneva

At 11 o'clock tonight Senator David A. Reed spoke to America over a radio hookup on the Republican view of the conference. Thus the movement for ratification of the treaty by the United States was placed under way even before the delegates left London.

Similar early efforts to obtain ratification were expected to be made in Tokio and London, so that the three powers which limited their auxiliary fleets could place the treaty into effect as among themselves.

It was learned that negotiations to reconcile the Italian parity claim most likely will be resumed in earnest when Briand and Foreign Minister Dino Grandi of Italy meet at the League of Nations' council session in Geneva May 12.

The results of the treaty are:

1. Agreement on the principle of absolute parity of the navies of Great Britain and the United States.

2. Limitation of the navies of Great Britain, the United States and Japan until 1936; with their respective strengths fixed approximately as follows: England, 1,016,450 tons; the United States, 988,700 tons; Japan, 633,120 tons.

3. A battleship building holiday

Part II -

"Nationalism and War."

Parley Agrees On Terms of Naval Treaty

Battleships to Be Scrapped, Building Stopped for Six Years; Parity Set

(Continued from page 1)

by all five powers until 1936, except that France and Italy may build up to the strength allotted them in the Washington treaty.

4. Extension of aircraft carrier provisions to vessels of all sizes.

5. Abandonment by the three big powers of 26 proposed battlship and the scrapping of five by Britain, three by the United States and one by Japan.

6. Limitation of the size and armament of submarines of all five powers.

7. Agreement by all five powers to prevent the wanton sinking of unarmed merchant ships by submarines. Other nations are invited to sign this provision, which runs indefinitely.

8. Rules for scrapping, definition and classification of war vessels, and other technical matters.

9. A new naval conference to be held in 1935 to replace the present treaty.

10. A total saving to the United States, Britain and Japans of perhaps $1,485,000,000 to $1,635,000,000 as compared with the naval proposals made at Geneva in 1927.

11. Provision for France and Italy to solve their disagreement on the parity question and join the other three powers in strict limitation.

12. A "safeguarding" provision enabling the three limiting powers to scale their fleets upward if threatened by excessive French and Italian building.

Part II -

"Nationalism and War."

Question of Armament In Far East Debated

"America wants armed forces. China doesn't. Can you blame them? Would you want Chinese armed forces in Chicago?" asked Peter Kiang, Harvard Chinese debater, in the intercollegiate debate held here last night.

In presenting China's attitude toward the immediate removal of American armed forces from China, Victor Kwong, the first speaker for the Harvard Chinese questioned the right of the white man to impose his civilization upon another nation without its consent. "It is ludicrous for the American to impose himself on us with a machine gun in one hand and a bath tub on his back," he declared.

"The maintainence of armed forces in China by America is unfortunate for it creates an abnormal situation," stated Peter Kiang. "The basis of international relationships should be on terms of good will. The greatest thing the United States can be is a moral leader as well as a political and economic leader," he concluded.

The California team composed of Larry Rhine '31 and John Taylor '31 justified America's policy in the Orient because of its observance of international law. "In preventing outrages American reprisal seems justifiable," said John Taylor as first speaker on the affirmative. "We want the protection of our needs and rights."

Larry Rhine questioned whether the conditions in China had improved enough to warrant the withdrawal of American troops. China would still be filled with armed forces and revolutions even if the American forces were withdrawn, he said.

As first speaker in the debate, Kwong presented his constructive points in twelve minutes and gave the rebuttal for the other three speakers in eight minutes. Each of the other debaters spoke for 20 minutes. Professor R. J. Kerner was chairman of the discussion. No decision was awarded.

The debate last night concludes the tour which the Harvard-Chinese team has made of the Middle West and Pacific states. Peter Kiang leaves today for Nanking.

End of

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